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Cuneiform Documents from the Chaldean and Persian Periods

Ronald H. Sack



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Preface

The following volume constitutes an endeavor to augment the evidence contained in the legal and economic tablets from the reigns of the Neo-Babylonian and Achaemenid kings by publishing over one hundred documents presently housed in the World Heritage Museum of the University of Illinois. Several of these texts present, in some respects, rather significant new evidence concerning individuals of the great temple of Erech called Eanna. The valuable information they contain will enable the historian as well as the philologist to fill several lacunae still remaining in our knowledge of the Neo-Babylonian and Achaemenid periods. I am deeply indebted to Dr. Barbara Bohen, Director of the World Heritage Museum of the University of Illinois, for having placed these tablets at my disposal and for extending the privilege to me of publishing photographs and, in several instances, pertinent commentary on them here. Without the cooperation and understanding of Dr. Bohen, the following volume could not have been prepared. In addition, a special note of gratitude is reserved for Dr. Albrecht Goetze, late Sterling Professor of Assyriology at Yale University, for having catalogued most of the documents from the World Museum collection presented here. In this connection, I should also like to thank Charles Mercer of the University of Illinois Photographic Service, whose superb photographs of 113 of the World Heritage Museum tablets form the larger part of this volume. Finally, thanks are also extended to the National Endowment for the Humanities and to North Carolina State University, which provided the funds enabling me to complete the photography and study of the texts collected and presented here.

Abbreviations

<i>AO</i>	<i>Archiv für Orientforschung</i>
<i>AJSL</i>	<i>American Journal of Semitic Languages and Literatures</i>
<i>AnOr</i>	<i>Analecta Orientalia</i>
<i>AOATS</i>	<i>Alter Orient und Altes Testament—Sonderreihe</i>
<i>ArOr</i>	<i>Archiv Orientalni</i>
<i>BE</i>	<i>The Babylonian Expedition of the University of Pennsylvania, Series A: Cuneiform Texts</i>
<i>BOR</i>	<i>The Babylonian and Oriental Record</i>
<i>BIN</i>	<i>Babylonian Inscriptions in the Collection of James B. Nies</i>
<i>BRM</i>	<i>Babylonian Records in the Library of J. Pierpont Morgan</i>
<i>Cory, Ancient Fragments</i>	<i>I. Cory, Ancient Fragments of the Phoenician, Chaldean, Egyptian, Tyrian, Carthaginian, Indian, Persian and Other Writers</i>
<i>CT</i>	<i>Cuneiform Texts from Babylonian Tablets in the British Museum</i>
<i>Dougherty, Shirkûtu</i>	<i>R. P. Dougherty, The Shirkûtu of Babylonian Deities</i>
<i>Evetts, Inscriptions</i>	<i>B. T. A. Evetts, Inscriptions of the Reigns of Evil-Merodach, Neriglissar and Laborosoarchod</i>
<i>GCCI</i>	<i>R. P. Dougherty, Goucher College Cuneiform Inscriptions</i>
<i>JAOS</i>	<i>Journal of the American Oriental Society</i>
<i>JCS</i>	<i>Journal of Cuneiform Studies</i>
<i>JNES</i>	<i>Journal of Near Eastern Studies</i>
<i>Langdon, Kish</i>	<i>Oxford University Joint Expedition to Mesopotamia, Excavations at Kish: III</i>
<i>Lutz, UCP</i>	<i>University of California Publications in Semitic Philology, Vol. 9</i>
<i>Moore, Michigan Collection</i>	<i>E. W. Moore, Neo-Babylonian Documents in the University of Michigan Collection</i>
<i>NBC</i>	<i>Nies Babylonian Collection</i>
<i>NCBT</i>	<i>Newell Collection of Babylonian Tablets</i>
<i>Oberhuber, Florenz</i>	<i>K. Oberhuber, Sumerische und akkadische Keilschriftdenkmäler des Archäologischen Museums zu Florenz</i>
<i>Peiser, Rechtsleben</i>	<i>F. E. Peiser, Aus dem babylonischen Rechtsleben</i>
<i>PTS</i>	<i>Princeton Theological Seminary</i>
<i>R</i>	<i>H. C. Rawlinson, The Cuneiform Inscriptions of Western Asia</i>
<i>RA</i>	<i>Revue d'assyriologie et d'archéologie orientale</i>
<i>Speleers, Recueil</i>	<i>L. Speleers, Recueil des inscriptions de l'Asie antérieure des Musées Royaux du Cinquantenaire à Bruxelles</i>
<i>Strassmaier, Liverpool</i>	<i>J. N. Strassmaier, Die babylonischen Inschriften im Museum zu Liverpool, Actes du 6^e Congrès International des Orientalistes, II, Section Sémitique 1 (1985)</i>

ABBREVIATIONS

Strassmaier, Nbk	J. N. Strassmaier, <i>Inschriften von Nabuchodonosor, König von Babylon</i>
San Nicolò, Prosopographic	M. San Nicolò, <i>Beiträge zu einer Prosopographie Neubabylonischer Beamten der Zivil- und Tempelverwaltung</i>
TEBR	F. Joannes, <i>Textes Économiques de la Babylonie Récente</i>
TLB	<i>Tabulae Cuneiformes à F. M. Th. de Liagre Bohi Collectae</i>
TMH	<i>Texte und Materialien der Frau Professor Hilprecht Collection of Babylonian Antiquities im Eigentum der Universität Jena</i>
UVB	<i>Vorläufige Berichte über die . . . Ausgrabungen in Uruk-Warka</i> (Berlin, 1930 ff.)
VAB	<i>Vorderasiatische Bibliothek</i>
VAS	<i>Vorderasiatische Schriftdenkmäler</i>
WHM	University of Illinois—World Heritage Museum
YBC	<i>Yale Babylonian Collection</i>
YNER	<i>Yale Near Eastern Researches</i>
YOS	<i>Yale Oriental Series</i>
YOR	<i>Yale Oriental Series, Researches</i>
ZA	<i>Zeitschrift für Assyriologie</i>

Introduction

The Acquisition of the World Heritage Museum Tablet Collection

The cuneiform documents catalogued and photographed in this volume form a part of a 1,749-tablet collection presently housed in the World Heritage Museum of the University of Illinois. Approximately 250 of these are Neo-Babylonian or Achaemenid in nature, although only 122 can be dated with any accuracy. They were purchased in May of 1913 by the University of Illinois from Dr. Edgar J. Banks, one of many individuals or dealers who, at the turn of the century, sought to capitalize on an increased interest in biblical archaeology and in the civilizations of the Tigris-Euphrates valley. The details of this purchase come largely from Banks's own letters and notes and from responses to them by individuals with whom he did business. These include correspondence with the director of the World Heritage Museum of the University of Illinois and its president during the years of the First World War. The letters not only shed light on the development of tablet collections at many of the country's leading universities but also provide intriguing insights into the attitudes toward Dr. Banks and his methods expressed by those whom he approached.

The Early Years: Professional Training and Travel

Before proceeding further, perhaps a few preliminary remarks on Banks's educational and professional background are in order. Born in Sunderland, Massachusetts, on 23 May 1866, he obtained his baccalaureate and master's degrees at Harvard University before continuing graduate work at the University

of Breslau in oriental languages. Having received the doctorate (1897) he served as American minister to Turkey (1902-1903) before accepting an appointment as instructor of Turkish and Semitic languages at the University of Chicago (1903). Subsequently, he became field director of the excavations at Tell Bismaya (ancient Adab); his own account of his archaeological work clearly reveals his awareness of the opportunities that the purchase and sale of antiquities would provide. From 1906 until 1909, he held a position at the University of Toledo, again as an instructor of oriental languages and archaeology although there is evidence that he never taught a course there. However, by 1912 it became clear to him that his own well-established connections in the Near East would allow him to devote his time to other pursuits. The last thirty-three years of his life, therefore, were dedicated both to the popularizing of biblical archaeology and the acquisition of artifacts representing the civilizations of not only Mesopotamia and Syria-Palestine, but those of Greece and Rome as well.

Banks happened to be in Baghdad in the fall of 1912, when a rather large collection of cuneiform tablets became available for purchase. Having secured as many as he could, he offered them to a number of universities and private collectors in the United States and Europe, including the University of Illinois. In the spring of 1913, the curator of what was eventually to become the World Heritage Museum received the following letter (which, simultaneously, was sent to numerous other institutions) outlining the nature, condition, and price of the objects he was prepared to sell.

Greenfield, Mass., May 1, 1913

Curator of the Museum,
University of Illinois.

Dear Sir:-

Last autumn in Babylonia I obtained a large collection of Babylonian clay tablets from Arabs who found them in a ruin of a South Babylonian city. They were written about 2000 B.C. and are remarkably well preserved. I hoped to publish them, but now I wish to sell them before returning to the Orient, and should you care to have a number of them for your museum, the price might be very low, from one to five dollars each, according to size and condition. I should be pleased to send you as many as you would like to see on approval, and if the terms are not satisfactory, I think they could be made so.

Very sincerely yours,

Edgar J. Banks

Despite his apparent honesty, there was concern on the part of the university that the tablets might not be genuine. Dr. Pease, the curator of the museum, was not an Assyriologist. He was in no position to judge the authenticity of the objects he was examining. Hence, to obtain an outside opinion, he consulted the noted historian Dr. Robert William Rogers, whose *History of Babylonia and Assyria* was a standard work in those days. Rogers, who just happened to be a candidate for a position in the University of Illinois history department, was more than willing to render assistance. The following letter gave Pease all the assurance he needed, while providing some interesting observations on Banks's motives and methods.

PROFESSOR ROBERT W. ROGERS
MADISON, NEW JERSEY

May 10, 1913

My dear Professor Pease:-

I am very glad indeed to have an opportunity to do you a little service, and therefore answer your kind letter of the 7th ult. with much pleasure.

I have no doubt that the tablets offered you by Dr. Banks are from *Drehem*, a small mound about three miles south of Nippur. A few years ago the natives clandestinely digging there, lighted upon a great store of tablets consisting chiefly of the records of the great cattle and sheep market which supplied the temples of Nippur with animals for sacrifice, and also sold animals for the public bake- or cook-shop. They are not excitingly interesting, though some are useful as giving light upon the calendar, and some others,—very few in number—for giving dates in the reigns of kings.

Here is a trans. of one of them which is, I think, a fair sample.

"Dugga received from Endingirammes one she goat. Urnes prepared the tablet. Sealed with the seal of Urnes, son of Ginnab. Intercalary month of She-gur-kud. 9th year of Bur-Sin."

The native who found them smuggled large numbers to Europe, and they are now scattered almost everywhere. There are 200 in the Constantinople Museum, 400 in Brussels, nearly 1000 in the Louvre, 68 in Oxford (Ashmolean & Bodleian). Thousands have probably come to America. One of my pupils is sorting a small collection for a doctor's thesis in Columbia. A large number are on sale by Thos. L. Elder, 32 E. 23rd St., New York, who is offering them at \$1.50 each or "classified specimens, with full reading of each tablet" at \$3.00 each.

I rather suspect that Banks bought them hoping to publish them, & perhaps make some reputation out of them, but on examination thinks them not worth while and would fain turn an honest penny on them.

Now remember that all this is conjecture,—but thy servant has had some experience of these things, and the guess is probably pretty close.

I think it would not be amiss to buy a few just as specimens of Sumerian writing.

Let me express again my gratitude to you for your beautiful hospitality, and for the very kind and generous support you gave me while I was in Urbana.

Ever cordially yours

Robert W. Rogers

Consequently, the texts were purchased, and the same approach resulted in sales to a number of other libraries and private collections at the same time.

As this and other letters in the correspondence under consideration here indicate, the Babylonian antiquities Banks was offered for sale were not unearthed during a systematic archaeological excavation. They were, instead, the result of clandestine digging by Arabs who were interested only in disposing of them for whatever price they could get. As a consequence, they were poorly handled and carelessly packed when being prepared for shipment out of the area. They almost always arrived at their destination in broken or damaged condition. Banks clearly knew the risks that involvement in such an enterprise would bring. Nevertheless, he not only was prepared to accept them but was also willing to minimize his clients' concerns by conducting business strictly on an "on approval" basis. Thus, on 9 May 1913, he forwarded a sample collection of clay tablets to the University of Illinois under cover of the following letter.

EDGAR J. BANKS
4 ABBOTT STREET
GREENFIELD, MASS.

May 9, 1913

Professor Arthur S. Pease,
Urbana, Ill.

Dear Professor Pease:-

In reply to your favor of May 7 I am sending you by this mail by parcel post a package containing twenty of the Babylonian tablets. Upon the envelopes containing them I have marked the prices and should you desire to retain them all the collection may be had for \$50, or, will you please select those which you desire to keep and return the others to me. You will see that the tablets are in a remarkably good condition, and until this last discovery was made I have never known tablets like these to be sold for less than five dollars each and up. They come from a South Babylonian ruin called *Drehem*, and as near as I can estimate the date, they are from about 2000 B.C. They are mostly contracts. Should you desire to have translations of them, I would suggest Dr. F. S. Ogden, of Miss Porter's School, Farmington, Conn., who has a facility in reading them.

The tablets were found recently by Arabs in very large numbers. Most of the collection was purchased by the large European museums, but in Bagdad last autumn I succeeded in obtaining all that were left, and have brought them to this country with the hope that I might stimulate the interest in this branch of Biblical and archaeological study. I do not think there was ever a time before when the tablets could be obtained in such a manner, and it is rather unlikely that other similar finds will be made. It is therefore a very exceptional opportunity for starting a collection along this line, and later should you desire to make larger purchases I should be glad to send you as many as you desire to see for your selection, or if you know of other museums or individuals who would care to have any of them, I should appreciate it if you would kindly refer them to me.

Hoping that the tablets may be all that you expect, I am,

Very sincerely yours,

Edgar J. Banks

Such letter would not be significant by itself. The events which followed, however,

do reveal its importance. Like numerous other businessmen of his day, Banks knew how to get his foot in the door. Once in, he was extremely reluctant to remove it. While his purpose was, ostensibly, to stimulate interest in archaeology and facilitate Assyriological research, the fact remains that the sale of antiquities now provided his livelihood. He had taken a calculated risk, namely that his "investment" in the American public's interest in the lands of the Bible would pay off in the desire of museum officials to create large collections of antiquities that the man on the street would be eager to see. As a consequence, in July 1913, Banks approached Edmund James, president of the University of Illinois, with an offer to provide the makings of such a collection. His letter reads as follows:

EDGAR J. BANKS
4 ABBOTT STREET
GREENFIELD, MASSACHUSETTS

July 19, 1913

Dear President James:-

I understand that you contemplate building up a large museum, and I would ask if you would not care to have a larger collection of the Babylonian tablets for it. Recently I sold to the University a small collection of twenty tablets through Professor Pease. A large collection of the tablets would be a credit to any museum, and well worthy of publication in a volume by themselves. About thirty thousand of the tablets were found in the cities of Drehem and Jokha, all coming from between 2200 and 2800 B.C. Nearly half of the tablets were at once taken by the British Museum, the Louvre and the Berlin Museum. Five thousand of them are in the Babylonian section of Yale and two thousand in the Morgan library of New York. While in Bagdad last autumn I was able to get possession of all that were left, about eleven thousand of them, and had them brought to this country. I have sold collections of them to Yale, Smith, Vassar, Princeton, the Library of Congress, and half

a dozen of the State Universities, including the University of Wisconsin, and to many private collectors. When this collection of tablets is sold, there will be no others on the market until they are accidentally discovered by Arabs, and that may never be, excepting in very small quantities. The price of the Babylonian tablets has never been so low as now, and I hardly think that they will ever be found in such quantities that they may be sold for the same price again. Tablets that I have sold for one dollar each would have brought five and ten dollars each three years ago.

Should you desire to obtain for the museum a large collection, worthy of publication, say of one thousand tablets, I should be able to select for you those which would be perfectly legible, and the greater part of them absolutely perfect. I could indicate the place where each tablet was found, and its approximate age. A collection of tablets of that size would be of greater value if not translated, for then it would attract scholars to undertake that work. I am selling the tablets in small quantities for from one to five dollars each, according to the size and condition, but should you consider the purchase of a large collection of one thousand tablets, I could make the price of the collection \$1500. The tablets could be sent to you on approval, and left in your charge as long as you wish for examination by yourself or any of the Orientalists in the country, and if they are not satisfactory, they could be returned, or I would substitute others for any that you might wish to reject.

If you care to know anything about my personal qualifications fitting me to handle the tablets, I would refer you to my book *Bismaya*, describing my Babylonian excavations for the University of Chicago, or to any Assyriologist in the country, or Who is Who in America would give you a statement of my fitness.

Hoping that this proposition will meet with your approval, and that I may submit to you this collection of tablets, I am

Very sincerely yours,

Edgar J. Banks

What emerges from such an inquiry is the image of an extraordinarily honest individual who is willing to risk dissatisfaction through a guarantee that any unacceptable merchandise could be returned or replaced with other tablets. Such a business ethic seems to have been the exception rather than the rule. As a consequence, after two months of working out the logistics of housing the collection Banks was offering, the university purchased the tablets. The cover letter sent with the collection further reflects on Banks's personal integrity.

EDGAR J. BANKS
4 ABBOTT STREET
GREENFIELD, MASS.

October 27, 1913

Dear Professor Pease:-

According to instructions from President James, I am sending you to-day one thousand Babylonian tablets. Nine hundred of them are going by express, and as the box would not quite hold them all, one hundred I have sent by parcel post. I hope that both the packages may reach you safely.

On a separate page I am giving a description of the contents of the boxes. Each tablet is marked, and with the notes that I am giving with the contents, I think you will have all the information about them you will require. It is possible that I have marked some of the Drehem and Jokha tablets wrongly, for the Arabs who found them did not always keep them separate, and it is very difficult to tell them apart until they have been translated. In a general way the sealed tablets are from Jokha, and those with black spots in the clay are nearly always from Jokha, but there are also sealed tablets from Drehem.

If any of the tablets are broken in shipping them, I shall be glad to replace them. If after studying them, you find any duplicates, and wish to exchange them for others, I shall be glad to do so. You will notice that nearly every tablet is perfect, excepting the very large tablets, which are nearly always broken. Every tablet is

legible, and if among them there are some which you wish to exchange for others of about the same value, I shall be glad to send you others to take their places. It was understood with President James that the price of the collection will be \$1500.

In the collection I have included every variety of tablet that I have, and the messenger and Senkereh tablets I obtained specially for this purpose. The Senkereh tablets are rather hard to get, and are of much more value than I am receiving for them. With the exception of the Senkereh and some of the messenger tablets, none of the collection has ever been seen by any other European, and there may be among them some with inscriptions of considerable value, nor have I selected from them any which I thought might be valuable. I have merely cleaned them, and rejected about five hundred broken tablets which I did not wish to send you, and which will be a loss to me, taking them from the boxes in which they were shipped from Bagdad. Only a few of the tablets of the large collection which I obtained are now left, and I suppose that in a few months it will be very difficult to find any more of the Drehem and Jokha tablets for sale excepting in very small quantities. Please take your time in examining them, and if I can be of any service to you in any way, or give you any further information about them, I shall be pleased to do so. It is understood that if you do not consider the collection desirable that it shall be returned to me. However I believe that you will find the collection very desirable, for it is as good as I can make it.

Very sincerely yours,

Edgar J. Banks

Of course, one inevitable question arises from this correspondence. What was the profit margin on these artifacts? It is clear that the University of Illinois was interested in this matter also. Again Banks is not hesitant to provide both the answer and an indication of the magnitude of his "stake in the game." In another letter to Professor Pease containing an

offer to provide additional inscriptions, Banks writes the following:

EDGAR J. BANKS
4 ABBOTT STREET
GREENFIELD, MASS.

April 10, 1913

Dear Professor Pease:-

I have delayed answering your letter relative to the *Nebuchadnezzar cylinder* and the inscription of Naram Sin because I learned of another cylinder which has been discovered, and I was waiting to see what it is. It is now in my possession. The inscription upon it is just the same with the exception of a few variant signs. The cylinder is half an inch shorter, and the sides are nearly straight instead of rounded. It is perfect with the exception of a few signs at one edge, which have been slightly rubbed, but that does not affect its value. I am offering it for \$700 which is \$300 less than is asked for the other one, and should it be purchased for your museum it would be quite as valuable to you as the other. Therefore I am sending it to you to-day by express, that you may deposit it in your museum at my risk, according to your letter, with the hope that a purchaser for it may be found, who will present it to the museum.

I am not sending with them the *Naram Sin inscription*, for it is rather heavy, and I may find a purchaser for it at once. But should any purchaser wish to see it, I will send it to you at once upon word from you, if it is not already sold. The price of the Naram Sin inscription is \$500.

The profit I hope to make upon these larger objects is about twenty percent, but I have so much money tied up in them, which I need for other purposes, that should these two objects be sold together within the next two or three weeks, I would accept for both the cylinder and the Naram Sin inscription \$1000. That would cover all of my expenses and a little more, but I could hardly afford to hold this offer open after the first of May. I am sending you a

copy of the Christian Herald, in which I have a short story about the cylinder.

Hoping that the cylinder may reach you in good condition, and that you may be pleased with it, I am,

Very sincerely yours,

Edgar J. Banks

Considering the expenses involved (both in the United States and abroad) that Banks had to bear, such a "profit" would seem unusually small. However, there are still further indications that his awareness of the opportunities that the impending overseas crisis would provide led him to attempt to capitalize on a dearth of antiquities in Europe through an even larger markup of some of his more significant holdings.

The Lecture Tour

To supplement his income, Banks (as did other archaeologists of his and an earlier generation) attempted to "advertise his expertise" through numerous speaking engagements. His prewar papers show that he was constantly on the road, giving lectures arranged by the Archaeological Institute or himself. Schliemann, Layard, and other renowned archaeologists had done the same in the nineteenth century, and with considerable success. But Banks was not a Schliemann or Layard. His *Bismaya* excavation was relatively insignificant. It had yielded nothing monumental—no huge palaces, no winged bulls, and no palace reliefs such as those unearthed at Nineveh which glorified the conquests of the Assyrian kings mentioned in the Old Testament. Hence, he fell back on both his personal knowledge of the archaeological discoveries of his day and a desire to sensationalize his visits to places that the everyday man would no doubt recognize through a mere mention of a name. His lectures were both professional and entertaining.

Included among those institutions to which Banks offered his lectures was the University of Illinois. As already noted, however, both President James and Professor Pease had earlier been suspicious of his motives. They were not less so now. In fact, the breadth of topics on which Banks claimed to be competent eclipsed anything associated with archaeologists before his time. Furthermore, several of the subjects clearly were beyond Banks's expertise; the Hittites had only been discovered some eight years earlier through the German digs at Boghazköy, and Arabia was a land with which he had only a casual acquaintance. It is not surprising, therefore, that Pease solicited opinions of those who had heard Banks "perform" before any commitment could be made. He communicated his recommendations to President James in the following letter.

UNIVERSITY OF ILLINOIS

4 November, 1914

President E. J. James,

My dear Mr. James:-

In regard to the question of Dr. Banks's *Nebuchadnezzar cylinder* I think that if the purchase has to be made out of Classical Museum appropriations it should be deferred until late in the year when it will become more clear whether the European war is going to prevent us from spending as much as we otherwise should be on objects of Greek and Roman interest. If there is any balance left then it might well be spent in this way. The war makes difficult of access certain countries from which we have hitherto procured many of our things, but on the other hand it is pretty certainly going to throw upon the American market some things (especially from those countries not at war) for which there is at present and in the near future no ready sale in Europe. For such I should like to keep a chance open. The sum of \$315 for the cylinder would perhaps not be unfair, though I feel a little suspicious of the

readiness with which Banks has descended from \$600 to it.

His other question is about a lecture here. The time proposed in January is, of course, a very busy one, unless he were to come immediately after the recess. Mr. Lybyer, who knew Dr. Banks in Constantinople, tells me that he is interesting as a lecturer, though in the lectures which he has heard him give—on the Hittites—there was little independent work. On the subject of his own excavations he might perhaps be more original. I think he lectured at Oberlin for \$45 and Mr. Lybyer thinks his lecture would be worth that.

I could hardly undertake to guarantee him an audience though I should be willing to see that his lecture was suitably advertised. Mr. Greene, whom I have consulted, says that he is interested in a general way, though not very enthusiastic, and thinks there would be some history students who would attend the lecture, and that there would probably be some interest on the part of clergymen and Sunday School teachers. In short I should think that if he is willing to come early enough in January and for \$25 it would be safe to invite him; if these conditions are not satisfactory the lecture had better be deferred. If you will be so kind as to let me know what seems best to you about the matter I shall be glad to do my part, whatever it may be.

Very sincerely yours,

Arthur Stanley Pease

Such a response might lead to a hasty condemnation of Banks and his methods; however, that should hardly be the case. It is important to remember that archaeology and biblical studies were no less popular in 1914 than they were before his time or are today. Banks himself explicitly asserts that his sole purpose in offering antiquities for sale was to further stimulate interest in these areas. The difference between his generation of specialists and that which produced Layard, Botta, and Rawlinson was the Age of Romanticism of the early nineteenth

century. While there was no negative reaction on the part of theologians in early twentieth-century America to the preoccupation with Babylon and Nineveh by trained Assyriologists, there also was no positive public enthusiasm for the simple display of statuettes or small clay tablets with curious writing few people had ever seen. The monumental aspect of the archaeology of Egypt or Greece was clearly absent. Hence, Banks had to reach back into the Romantic era to provide the approach needed to popularize his subject. He knew full well the strengths of his predecessors, who were, after all, working in an age when the discovery of the ancient past had about it an air of mystery and resolve. In those times readers enjoyed a sense of exciting fiction while adding materially to his knowledge of the Old Testament. General interest in archaeology was furthered by the published reports of the workers in the field. Stirring accounts of discovering lost cities and vivid descriptions of forgotten civilizations were read more and more eagerly by people back home. The imagination of the casual reader was fired by stories of intrepid exploration and tales of fortitude and ingenuity displayed by the archaeologist, or antiquarian, as he was more commonly called in those days. For Banks, the key to the revival of interest in the distant lands of antiquity was exactly that—a kind of Herodotean tale of magnificence and glory in a romantic setting. To judge from the rave newspaper reviews quite purposefully appended to his brochure, his lectures (at least to church groups and YMCA's) had the intended appeal. But as Professor Pease's letter to President James clearly indicates, Banks was attempting to wade into a scholarly audience where the listeners would be less romanticized and considerably more critical. His attempt failed, owing, in part, to his somewhat overzealous overtures to a cautious university president and museum curator. His temporary failure, however, did not prevent him from lecturing

elsewhere or deter him from further business with the Urbana campus.

World War I and the Sale of More Antiquities

Europe was beginning to heat up during 1914. The assassination of Archduke Franz Ferdinand in August of that year simply brought matters to a head. A month before this crucial event, Banks again wrote Professor Pease, inquiring as to whether the museum could use more artifacts from ancient Mesopotamia. Once more, he attempted to capitalize on the fascination with the infamous king of the Babylonian Captivity, Nebuchadnezzar II (605-562 B.C.) through the offering of a cylindrical inscription describing some of his deeds. In his letter, we find an interesting justification for the offer, made on the eve of the outbreak of World War I.

EDGAR J. BANKS
4 ABBOT STREET
GREENFIELD, MASS.

July 29, 1914

Dear Professor Pease:-

At last it has been decided that I am to start on another expedition to the Orient, leaving here before the first of September, or earlier if possible. My object is to explore among Arabian ruins rather than excavate. To finance the expedition properly, I have made a list of the antiquities which are now in my charge, and am trying to sell them for whatever I can get. I am sending the list to you, and should there be anything in it that you care to see, I should be glad to send it to you for examination to make the price as low as possible. I have just written to President James about the *Nebuchadnezzar cylinder*, saying that if he would decide to take it now, I should be glad to let it go at a loss rather than have it unsold, and though I have marked the price down to \$600, I will reduce it still further if he desires. I hope

that he may decide to take it, for it will assist in supplying me with funds for the expedition, which I now lack, and it is a valuable acquisition to any museum. Of course, if it is not possible to purchase it now, I do not wish it to be returned to me until I do find a purchaser for it, for it is probably safer with you than with me. The Naram Sin inscription has been sold to the New York Public Library. They have the Nebuchadnezzar cylinder also, for which they paid one thousand dollars, and it is not quite so perfect as the one in the University.

If you can bring about the sale of the cylinder or of any of the other objects I have on my list, so as to assist me in financing my expedition, I shall most thoroughly appreciate it.

Very sincerely yours,

Edgar J. Banks

Pease did not immediately respond to this letter. Instead, he communicated its contents to President James. The result was the following correspondence:

UNIVERSITY OF ILLINOIS
PRESIDENT'S OFFICE

October 21, 1914

Professor A. S. Pease
Lincoln Hall

My dear Professor Pease:-

I am obliged to you for your letter of the 27th of October about Mr. Banks's cylinder.

I wish we could buy his cylinder, and yet I don't see how we can undertake it. You might ask him if he would be willing to accept \$300. In this case I should be glad to ask the Board whether they are willing to purchase it. I should desire a full description of the cylinder.

Mr. Banks does not suggest what price he would charge for his lecture on Bismaya. I should think it would be a very good idea to have the lecture if we could

afford it, but of course we need to know something about the price.

Faithfully yours,

Edmund J. James

UNIVERSITY OF ILLINOIS
PRESIDENT'S OFFICE
November 20, 1914

Professor Arthur S. Pease
Lincoln Hall

My dear Professor Pease:-

Do you think the Nebuchadnezzar cylinder is worth \$315, i.e., is that the best way in which to spend that amount of money in connection with our classical museum, if we should have that much money to spend?

Do you think it would be advisable to get Dr. Banks here for a lecture on Bismaya in January; that is, could you undertake to see that he had an audience? Would it be worth more than \$25?

Faithfully yours,

Edmund J. James

As noted above, in Pease's letter of 4 November 1914, both he and President James were not only aware of possible effects of the expanding war in Europe on the acquisition of antiquities but were even more suspicious of Banks's anxiety in attempting to move his merchandise. The war had quickly put an end to his proposed "expedition" of 1914. There is now some question as to whether that was the true motive behind his eagerness to sell everything he had accumulated. Nevertheless, Banks's willingness to lower the price of the cylinder led to an offer of \$250 from the University of Illinois, which he reluctantly rejected. On 2 December 1914, he writes:

EDGAR J. BANKS
25 FT. WASHINGTON AVE.

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NEW YORK, N.Y.
December 2, 1914

Dear Professor Pease:-

Your letter is just at hand. I wish I felt able to say that the price of this cylinder might be \$250, but I can not. When I said that the price might be \$315, it seemed that I was making as great a sacrifice as I could in order to get ready money to take advantage of other antiquities which have been offered me. I am very sorry, for I hoped to have you keep the cylinder there, but the loss to me would be too great. It is not at all likely that others of these cylinders will ever be found, and it is but a matter of time when it will be worth several times the price I placed upon it. Should the president decide not to take it, and should it be returned, I assure you it would not be offered for less than \$400 again, and that is a low price indeed for it.

Certainly I know the Lybyers very well, and I wish you would give them my best regards. Mrs. Lybyer is one of the most delightful of women, and if ever I come to your town, I shall certainly see them. I had the pleasure of staying one night with them in Oberlin.

I am glad to hear that there is a prospect of your having a Semitic Department at the University. It has been one of my dreams to build up a great Oriental Museum in connection with some institution, and I shall envy the man who may have that opportunity there.

I wonder if you received the coins which I sent to you some weeks ago. You did not mention them, and so I presume that they slipped your mind while writing. There is no hurry about them, whatever.

Again expressing my regret that the cylinder seems not to have found an abiding place with you, I am,

Very sincerely yours,

Edgar J. Banks

This letter was followed by two more, dated 8 and 12 February 1915, respectively, in which Banks ultimately indicates that he is virtually drowning in

tablets, cylinders, coins, and statuary that he cannot market. They read as follows:

EDGAR J. BANKS
25 FT. WASHINGTON AVENUE
NEW YORK, N.Y.

February 8, 1915

Dear Professor Pease:-

While I am sorry that the Nebuchadnezzar cylinder is not to remain with you, for I should like to think of it as being in your museum, I am rather glad that President James has rejected it, for I had offered it at a price much less than it is worth, and less than I could afford to take. I have recently been offered \$400 for it and I am writing to-day to accept the offer. I have so much money tied up in antiquities that I am obliged to dispose of them, and hence my apparent haste in reaching a decision in regard to the cylinder.

Certainly I shall be very glad to exchange the seven coins which you mention. I will send you a number of them and you are at liberty to select those that you like to replace the seven coins, and return the rest, or all that you do not wish to keep. As for the genuineness of the coins there is absolutely no question. I have probably handled over fifty thousand of them, and I rather pride myself on my ability to tell a false from a genuine one not only by sight, but also by touch, and in fact there are practically no imitations of the ordinary copper coins. There are imitations of a few very rare types of copper and silver. There are, however, imitations of silver coins which were made in ancient times, and I think the most valuable coin I have is an imitation of a silver Alexander made about 200 B.C. I have just received from Babylonia three terra cotta Hebrew bowls, about the size of large oatmeal dishes, inscribed on the inside with a long Hebrew inscription. They came from the Hebrew exiles in Babylonia and were used for driving out the evil spirits. The inscription is in ink, and while the ink was still moist, water was poured into the bowl, absorbing

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a part of the incantation. The water was then drunk, and as the liquified inscription entered the stomach the devils were supposed to flee. A number of these bowls were found at Nippur, but they are by no means common. The price is \$15 each. I have had several requests for them, and I am not sure but that you have asked me about them. If you care to see one, I should be pleased to send it.

Of course I shall inform you of the arrival of the cylinder.

Very sincerely yours,

Edgar J. Banks

EDGAR J. BANKS
25 FT. WASHINGTON AVENUE
NEW YORK, N.Y.

February 12, 1915

Dear Professor Pease:-

The cylinder arrived yesterday in good condition. It has already been sold for \$400 and that was a very small price for it. I thank you for sending it to me. Even though the University did not purchase it, I presume that you were glad to have had it in your possession for a while. I have heard that in Europe there is another one on the market, but I do not know if it is true. I shall try to get hold of it, and if ever you desire to add to your collection a cylinder of similar nature, I should be very glad to try to get one for you. However, I do not think that ever again one will be offered for so small a price.

Very sincerely yours,

Edgar J. Banks

It is interesting to note that, throughout all the years of his dealings with Banks, Professor Pease was eager (1) to obtain the "expert opinion" of a specialist before committing the university to purchase and (2) to "test the waters" through

counteroffers designed to determine the real value of the antiquities he bought or was prepared to buy. This is made clear in his own memoranda to President James of March and June 1914, where we find the following:

UNIVERSITY OF ILLINOIS
13 March 1914

President E. J. James,

My Dear Mr. James:-

I had no idea that Dr. Banks set so high a value on the Nebuchadnezzar cylinder and the Naram Sin stone. Of course beyond locking them up in the showcase in the museum we can give them no very secure protection: if they were to be kept safe where no one would see them there would be no point in having them sent, unless we saw a good chance of securing them. There would doubtless be some protection in the general public's ignorance of their value, but upon that we could not safely count. You surely might be feeling that we should not take financial responsibility for them. In spite of all these difficulties Dr. Banks still feels minded to send them, well and good: but I think we should have a statement in black and white to that effect. As to an ultimate purchase, for any such price as he names, I think some expert advice should be secured. My opinion of anyone here about that would naturally be of little value. Granted that they are of importance it is not impossible that he thinks we must be induced to spend a good sound sum for them. If he doesn't readily find another purchaser — and his letter didn't indicate that there was a great clamor for them — he might come down materially in his demands.

Sincerely yours,

A. S. P.

THE UNIVERSITY OF ILLINOIS

2 June 1914



My Dear Mr. James:-

In regard to the proposal of Dr. Banks I feel very much as I did about the Nebuchadnezzar cylinder, that it may be a very good thing but that we ought to get the judgment of an expert before spending so much money upon it. For mere purposes of exhibition it would add little to what we already have; its scientific importance I could not pretend to estimate. An expert judgment would be especially necessary in the case of an object like this which has no regular market price (such as the tablets we bought might be said to have), and where the vendor might easily overcharge us. I don't exactly like the bargain-counter tone of Dr. Bank's letter, and the terms which he offers *may* be no more acceptable than those of less learned "sacrifice sales."

[A. S. Pease]

Such requested assurances prompted Banks himself to send an extraordinary letter to Pease in December 1915. In it, he reveals not only his desire to sell more tablets to the university, but gives his own opinion of other antiquities dealers with whom he was in competition. It reads as follows:

EDGAR J. BANKS
ALPINE, NEW JERSEY

December 28, 1915

Dear Professor Pease:-

I was glad to receive your letter of the 22nd. I have selected fifty of the first dynasty tablets, and am sending them to you by this mail, by parcel post. With them I am sending the small collection of eight of the Neo-Babylonian tablets, one from each king of Babylon.

I am sorry that I can not afford to sell the first dynasty tablets at the price you suggest, \$1.25 each. That is the price that I paid for a large lot of them, fully half of which are practically worthless, and those which are in a saleable condition must bring me about \$2.50 each in order to get my money back. However, I am glad to

offer them to you for precisely the same price that Prof. Clay of Yale, Grant of Smith and Hinke of Auburn Theological Seminary, who are publishing them, have paid me. The price was fixed by Professor Clay, and not by myself. The price they are paying me is \$3.00 each. It is quite impossible for me to sell them for less. I am glad to pay the cost of transportation both ways, and if you do not desire to retain them at this low price, will you kindly return them to me. The only other first dynasty tablets on the market are a collection of about four hundred of them in Paris, and though I have been bargaining for them, the lowest price is \$4.00 each, and many of them are very fragmentary. You know the first dynasty tablets are very rare, and of considerable historical value, and yet they are unburned, and not handsome. I do not care to sell them to private individuals, unless they will be published.

The eight Neo-Babylonian tablets form an interesting collection. In the tin containing them is a description of them. The price of the collection is \$50, and I do not care to break it, for I should be unable to form another one, with a perfect specimen from each of the kings. Should you not desire the series, I should be able to get you tablets from some of the kings at a much less rate, but of others of the kings I should be unable to send them at any price. Those from Nebuchadnezzar and Nabonidus are the most common.

I also have quite a number of rather interesting things which you might like. One is a perfect stone bowl, about six inches in diameter, from a very early Babylonian period, uninscribed, for \$20. A small blue glazed lamp from the early Arabic civilization, very rare, for \$5.00, a few of the household deities from the Ur dynasty, but none of them perfect, and one of the most striking things is the forepart of a ram of terra cotta, \$20. The back is broken away. I think I have a rough sketch of it which I will enclose. There are some uninscribed cones from Warka, a Hebrew incantation bowl and some inscribed brick fragments. Other things are coming now and then, and I am trying to turn all of the Babylonian stuff which comes to Baghdad this way.

There are several antiquity dealers in New York, but they try to sell only to the wealthy who know nothing of the things they buy, and who pay exorbitant prices for them. Perhaps Noorian is the best of them, but he is an Armenian, and to trade with him one must be equal to an Armenian. . . I shall be glad to let you know. A dealer in Phoenician glass is the Heitmuller Art Company of Washington but I do not know their prices.

I hope that the box of tablets may reach you in good condition, and if you do not think the price is right, please communicate with any of the men I have mentioned in regard to it.

Wishing you the best joys of the season, I am

Very sincerely yours,

Edgar J. Banks

Throughout all of this four-year "give and take" correspondence, one thing is obvious above everything else. Banks, though evidently a "showman" on the lecture circuit, was ever conscious of his own reputation. Professional Assyriologists, as Rogers's letter clearly shows, were suspicious of his motives. Since he was no longer a member of the academic circle, he had to be aware of what knowledgeable men in the field were saying about him. Thus, while he was (at times) incurring heavy losses in the artifacts he was selling, he seemingly preferred them to the alternative of having no market or audience at all. He was, like others in the trade, at the mercy of his suppliers, who evidently could not have cared less about how he disposed of his merchandise in the condition in which it arrived. Yet, despite these formidable obstacles, he did his best to see that his clients were satisfied, regardless of the risk to him. This is apparent in the fact that his activities continued to thrive for thirty-three years, from 1912 until his death on 8 May 1945.

Antiquities and the Great War 1916-1919

By 1916 the First World War began taking its toll on the antiquities market. Prices were rising and objects were becoming scarce. This did not mean, however, that nothing was available or that Banks didn't know how or through whom to obtain items. Smuggling was fast becoming an art and, when combined with well-established connections, could produce more than desirable results. As noted earlier, the vast majority of Babylonian antiquities appearing on American and overseas markets was the result of clandestine digging for profit. While the "tunneling" into mounds in search of bricks, bones, and bowls continued, getting the goods out of the Middle East was not, apparently, accomplished without the use of a little "palm oil." Banks had an adequate supply of it and thus hoped to continue his activities in an uninterrupted fashion.

In addition to his other "qualities," Banks also had the memory of an elephant. He never forgot when and by whom he was turned down in his efforts to peddle his wares. Thus, in May 1916, knowing full well that the University of Illinois had refused to purchase a Nebuchadnezzar cylinder two years earlier for a price both Pease and President James considered too high, Banks again offered a similar inscription to the university. This time, however, he not only attempted to take advantage of the international situation but also included some interesting reflections on the governments responsible for the events taking place.

EDGAR J. BANKS
ALPINE, NEW JERSEY

May 21, 1916

Dear Professor Pease:-

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Do you care to consider a Nebuchadnezzar cylinder now? I have just received one which has been owned in Paris. It is very similar to the one which you had, and is in a perfect condition. As far as I can learn this is the last one that is ever likely to be on the market, and I rather think that it will be the last opportunity to obtain one of them. The lowest price for which it can be sold is \$500. The prices of the cylinders have varied greatly. The first one brought \$1200 at the British Museum. The next two, at Yale and the Boston Public Library, brought \$1000 each. The one in the Toledo Art Museum which was the best one discovered, brought \$600. Several were sold for \$500 each, and the lowest price for which I sold one was \$315 to Milwaukee. I should now be glad to buy it back for a hundred dollars more. If you are to consider this one for \$500, I shall be glad to send it to you for your examination. I know that we have had considerable correspondence about a cylinder, but I am so sure that this will be the last opportunity that there will be to obtain one, and that when this one is sold one can not be obtained for any price, I am writing again. If you are not interested, do not take the trouble to answer.

I am hoping in a week or two to obtain some other materials, and if there is anything of interest in it, I shall be glad to let you know. Antiquities from Babylonia are now getting pretty scarce, and if Russia obtains possession of Mesopotamia, as it now seems, I fear that the supply will be permanently cut off. If England gets Babylonia, there will be antiquities in abundance again, but England seems to be the only country which has such liberal archeological laws. The best thing about the Turkish government, for the archaeologist, is that the customs officials are not above corruption.

With best regards, I am,

Sincerely yours,

Edgar J. Banks

At this point, the University of Illinois could obviously not afford to pay such a

price. Banks attempted to find buyers elsewhere, apparently with some success. By the time the war ended in November 1918, the antiquities trade had dried up even more, and Banks had learned a valuable lesson. Undaunted, he again approached the University of Illinois, this time through another famous historian A. T. E. Olmstead, with an offer to sell yet another Mesopotamian museum piece. However, rather than run the risk of purchasing an object he might not be able to sell, he communicated only a description of it with his own assessment of its value. The letter to Olmstead reads as follows:

EDGAR J. BANKS
ALPINE, NEW JERSEY

Address till April 1, 1919,
601 West 132nd Street,
New York

November 30, 1918

Dear Professor Olmstead:-

I remember your desire that I inform you whenever an Oriental object of interest comes my way, and there has just arrived, after being smuggled through Persia, a bas relief, of which I am sending you a photograph. It is of white stone, found at Nimrud, I think from the time of Assurnasirpal, 884 to 860. It is three feet high and a foot and a half wide, not including the stone pedestal at the base which some one added to make it look larger. I have been bargaining for it for several days, and the lowest price for which I can get it is \$75. I do not think that it can be purchased for less, and it seems that there are two or three others who desire to obtain it. Of course you will recognize it as a fragment of a larger relief, but the fragment seems complete in itself. It bears no inscription. If you and President James would be interested in having me send it to you for your

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examination, I think that I could manage it, and if it is not desired, it could be returned, but the photograph gives a very good idea of it. Should you not be interested, will you kindly return the photograph to me as early as possible? It is the only one, and it was only lent to me. I know nothing else similar now on the market, and it seems to me that it would be a very good museum piece. Should you think the price steep, and care to make a definite offer for it, I will submit it, but I have little hope that it can be purchased for less.

With best regards, I am,

Very sincerely yours,

Edgar J. Banks

P.S. I am sending the photograph under separate cover.

By 1926 all of the "liberal archaeological laws" to which Banks referred in his earlier correspondence had been drastically changed. Virtually no Babylonian objects were allowed to leave the Middle East after May 15 of that year—under penalty of death. Banks thus was forced into trying to obtain and transport as much as he could from the area at whatever cost was involved. The rest of his life was devoted to both the lecture circuit and the sale of the goods he had accumulated in the immediate postwar years. These two activities were enough to keep him going for another twenty years.

Edgar J. Banks—An Evaluation

What, then, might one say regarding the significance of this interesting man? Two conclusions are immediately obvious. First, there can be no doubt that, as a trained orientalist and archaeologist, Banks had a sincere desire to foster Assyriological research and interest in the lands of the Bible. The realization of such a goal was not without its drawbacks, as

we have seen. However, despite the risks, his endeavors resulted in the creation of numerous collections of Babylonian antiquities throughout the western world, and it is upon their contents that the vast majority of our knowledge of ancient Mesopotamian history and culture rests. While the profit motive certainly stimulated his work, he seemingly went to extraordinary lengths to guarantee the authenticity of his antiquities and provide the ultimate assurance that his buyers were not being cheated. A description of the contents of one of his collections amply illustrates this point:

The tablets are of clay, sun dried, and not burned. They would rapidly disintegrate if placed in water. They are all in a perfect state of preservation, and as they are of the average size of the business documents, they represent perfectly the records of the people of Babylon. They were found by Arabs among the ruins, taken to Bagdad and smuggled out of the country to the present writer, who guarantees them to be absolutely genuine ancient Babylonian tablets, and from the kings as described below. The collection should be kept entire, and not broken up, and as a collection from this period it is the equal of any similar collection to be found in the largest of the European museums.

However, herein lies a second (and perhaps negative) element of significance. Regardless of the sincerity of the man, and the oftentimes "missionary zeal" that is evident in his lecture materials, Banks ultimately hindered ancient oriental research rather than helped it. This is because the collections of Babylonian antiquities that he created were merely samples of documents representing all periods and were too small and too widely scattered throughout the country to enable researchers (then as today) to examine all materials from any one period. Banks clearly wished to see the contents of all his materials published eventually; this, he

asserts, is why he approached institutions such as the University of Illinois and offered them "first crack" at what he had to sell. But the fact remains that these institutions, as well as the public libraries and private individuals with whom Banks did business, were not primarily interested in making arrangements for publication or in having collections of antiquities that spanned all periods in the history of the ancient Near East, from earliest times to the fall of Babylon. Instead (as the correspondence involving Professor Pease and President Edmund James shows), buyers were concerned only that the objects were genuine. It is regrettable that Banks was not committed to establishing collections material representing each century at one or only a few locations. Such an approach on Banks's part (who, after all, had been a practicing orientalist) would have resulted in our now knowing more about the history of ancient Mesopotamia than we do.

The Tablets and Their Contents

Over two hundred documents written in the late Babylonian script comprise the collection presently housed in the World Heritage Museum of the University of Illinois. Unfortunately, only 113 of them can be dated with any accuracy or allow their contents or the personnel mentioned in them to be associated with any specific year. Other documents are so poorly preserved that (in some instances) the obverse (or reverse) is completely destroyed or only personal names comprising part of a witness list survive. It is highly likely (considering Banks's efforts to sell the texts to the University of Illinois) that they were already in poor condition when they were offered for sale. Lack of attention to them in the early years of the twentieth century may also have contributed to their present poor condition. Nevertheless, many of those

datable cuneiform texts whose contents can be ascertained are quite significant, since they contain important new information bearing on the activities of certain Eanna administrators, scribes and/or royal officials. They, along with the tablets from other collections,¹ provide important additions to our knowledge of the relations between temple and palace in the Chaldean and Achaemenid periods.² They provide further commentary on the activities of personnel within certain important sanctuaries and their relations with the royal government in Babylon, and present us with a somewhat clearer picture of the responsibilities of certain temple functionaries in the sixth century B.C. in Mesopotamia.

The Administrative Hierarchy of Eanna: Positions and Responsibilities

Before attempting an analysis of our new evidence, perhaps a brief overview of the duties and/or responsibilities of the executive officers of Erech and the Eanna temple might be appropriate. The most important individuals among these are those bearing the titles *šakin tēmi* (wr. LÚ.GAR.UMUŠ ŠÁ UNUG.KI), *qīpu* (wr. LÚ qī-i-pi ŠÁ É.AN.NA) and *šatammu* (wr. LÚ.ŠA.TAM ŠÁ É.AN.NA). Although there are indications that (at least throughout the Chaldean period) the persons holding all three of these positions were appointees of the king, the *šakin tēmi* (in the Erech contracts), more than anyone else, clearly appears to have been a royal official who had responsibilities in the city only. In this respect he was unlike the *bēl piḫaṭi* ("governor") who was in charge of provincial administration as a whole. The activities of people holding the office of *šakin tēmi* are documented from at least the Middle Babylonian period on; the position can be identified with the civil bureaucracies of a number of urban centers in various parts of Babylonia. The

contracts from the Eanna temple do not specifically associate the *šakin tēmi* with responsibilities within the sanctuary; this is supported by the fact that his title (unlike that of the *qīpu* who is always referred to as LÚ qī-i-pu ŠÁ É.AN.NA) is never linked directly to it. Nevertheless, he could play a somewhat significant role in certain of the temple's activities, including those of a judicial nature;³ several texts indicate that he could take part in adjudicating disputes between temple personnel and private citizens. Thus, while he was clearly the highest-ranking civil authority in Erech, he is repeatedly mentioned in connection with both the *šatammu* and, in particular, the *qīpu* of Eanna. In the latter instance he frequently supervised the delivery (either by private citizens or by officials of other temples) of commodities to Eanna.⁴

Despite these significant bits and pieces of evidence, it is still next to impossible to comment on the early careers of the individuals named to hold the office of *šakin tēmi*. The material discussed above, nevertheless, suggests that the men selected to fill this important post were recruited from the ranks of minor temple personnel, and, therefore, held quasi-official positions in Eanna before assuming their formal duties through royal appointment.⁵ A case in point is that of Marduk-šuma-iddina,⁶ son of Nabû-balassu-iqbi of the Gimil-Nanā family. His name and activities are known from several texts, with the earliest of these previously confirming his holding of the office of *šakin tēmi*⁷ being YOS 6:11. However, a recently published tablet, YBC 4038, adds significant information concerning both his tenure in that office and the probable background of persons chosen to fill the position. This document antedates not only YOS 6:11 (29 Nisanu, 555-54) but also the only formerly known text documenting his predecessor in that position, a certain Anu-šarra-ušur⁸ (TCL 12:62-19 Nisanu, first year of Amēl-Marduk). The significance here lies in the fact that Marduk-šuma-iddina is the

person mentioned with Sin-iddina (*qīpu* of Eanna, who was ultimately responsible for the supervision of deliveries of commodities from other temples) as actually having received the grain (lines 4-6). This tablet therefore shows that Marduk-šuma-iddina was involved with the hierarchy of Eanna before he ever held the office of *šakin tēmi*. It also presents us with some evidence (although, admittedly, meager) for concluding that certain prominent families (such as Egibi, Ekur-zakir, Ba'iru and Gimil-Nanā) provided both (a) the scribes who attended to the daily business of writing up documents and (b) the holders of the position of *šakin tēmi*,⁹ who thus went through an apprenticeship in the temple before assuming their office.

In the Babylonian boundary stones, the title of *šakin tēmi* regularly follows *qīpu* ("overseer"), and it is this officer who was very important in the hierarchy of the Eanna temple.¹⁰ Unlike the term *šakin tēmi*, the title *qīpu* is used variously, and can denote an overseer of districts, as well as of temples. This may partly explain why contracts from Erech mentioning both the *šakin tēmi* and *qīpu* tend to support Ebeling's contention that (at least insofar as temple matters were concerned) the *qīpu* exercised superior authority.¹¹ Unlike the *šatammu* and other temple personnel, the *qīpu* often attended to both personal and official business outside of Erech; such business activities (on several occasions) involved the palace as well as individuals in other temples. He was, therefore, as San Nicolò has already suggested, a kind of *Staatskommissar*.¹² However, while the Erech tablets clearly show that the *qīpu* was a powerful person, both within and outside of the temple, they also illustrate that (1) his functions could, at times, overlap those of the *šatammu*¹³ and (2) there were areas in which he exercised no authority or far less than that wielded by the *šatammu*.¹⁴

While, to be sure, much has been written over the years about the functions or responsibilities of the *šatammu*, this

office is, perhaps, the most difficult to understand of the three discussed so far. Although this position has received admirable treatment from both Saggs and San Nicolò in the past, further elaboration (in view of the results of at least one relatively recent study) is, I believe, necessary.¹⁵ Like *qīpu* and *šakin fēmi*, the title of *šatammu* ("administrator") has a long history, going back at least to the days of the Hammurabi dynasty. In documents from these earlier periods, the *šatammu* does not appear to be solely connected with temples; not only is he specifically identified with cities or provinces, he is also found certifying the transfer of commodities from one place to another.¹⁶ As a consequence, certain *šatammus* seem to have been more important than others; this includes the royal *šatammu*, who apparently supervised the flow of all crown resources within the crown organization.¹⁷ Although no text from the Neo-Babylonian period published to date precisely labels anyone a "royal *šatammu*," there are some meager indications that a similar role was played by the *šatammu* of Eanna, at least insofar as transfer of commodities from Eanna to Babylon was concerned.

Beyond this, the *šatammu* (in Eanna in Erech) served as a judicial official, supervised temple estates, had jurisdiction over the *širku*, over the assignment of temple slaves to military service, over the appointment and activities of certain other temple officials, and over the ultimate settling of accounts.¹⁸ Also, while the *qīpu* and *šakin fēmi* are frequently found together supervising the delivery of commodities to Erech or to Eanna specifically, it was the *šatammu* who had ultimate control over the disposition of those goods. The documents from Erech continue to support the contention that the *šatammu* operated from the temple exclusively, while the *qīpu* was frequently found away from Erech on official business. Again, the available evidence seems to justify the contention that the *šatammu*, no less than the *qīpu*, owed his

position to royal intervention and that he could be retained or removed in accordance with the king's desires.

When (beginning with the reigns of Nabû-na'id and Cyrus) the family names for individuals holding the offices of *qīpu*, *šatammu*, and *šakin fēmi* regularly occur in the contracts, it becomes clear that certain important houses (such as Dabibi, Egibi, and Sin-damaqu) provided the occupants of these high positions. It is the members of these same families that so frequently occur in the significant business documents from Babylon, Borsippa, Sippar, and other northern sites. But in the early phase of the Chaldean period, there is no evidence to suggest that the offices of *qīpu*, *šatammu*, and *šakin fēmi* were ever handed down from father to son.¹⁹ In fact in the case of the *qīpu*, at least, there is also no way of knowing or identifying the families to which these temple or civic personnel belonged.²⁰ It does seem quite likely, however (in view of the Achaemenid material), that Sin-iddina, Mušēzib-Marduk and other holders of the office of *qīpu* during the reigns of Nabû-kudurri-ušur, Amēl-Marduk, Nergal-šarra-ušur and Labāši-Marduk were drawn from these same families and that this practice was commonplace during the Neo-Babylonian period as well as during the Persian era.

Other Administrative Personnel

An examination of contracts mentioning the *ṭupšar Eanna*, the *bēl piqitti ša šarri*, and the *bēl piqitti Eanna* reveals a number of complex problems that cannot be easily brushed aside. Unfortunately, the amount of available evidence from both the Neo-Assyrian and Neo-Babylonian periods is clearly insufficient to sort out what must have been the different responsibilities associated with each position. Nevertheless, the relevant cuneiform materials published to date (when taken together) do allow several conclusions to

be either developed or revised. First, regarding the *ṭupšar Eanna* (wr. LÜ.DUB.SAR É.AN.NA), it has been customary to associate the literal translation "scribe of Eanna" with this designation.²¹ The result has been, I believe, a complete misunderstanding not only of what the phrase actually signified but also, as a consequence, of the responsibilities associated with individuals identified (by name) with such a "title." Clearly, the translation "tablet writer" does not fit the context here. This is supported by the fact that the temple functionary labeled LÜ.DUB.SAR É.AN.NA is never specifically mentioned as the scribe responsible for the composition of the tablet in which his name occurs.²² Instead, he is consistently noted in connection with the receipt of goods or with the public and private affairs of the *qīpu*, *šatammu*, or *šakin fēmi*.²³ Hence, the rendering of "temple accountant" is warranted and better fits the activities and responsibilities of individuals so designated in the administrative documents. Secondly, the suggestion that such persons can be clearly identified as succeeding one another (in the same manner as the *qīpu*, *šatammu*, and *šakin fēmi* of Erech) in that position certainly is not supported by our present evidence. Instead, it appears that several individuals could be distinguished as LÜ.DUB.SAR É.AN.NA at the same or approximately the same time, which serves to discredit the theory that such a "title" establishes the existence of an official administrative position held by only one person at any one time.²⁴ Third, and perhaps most important, our documentation from the Achaemenid period now clearly shows that the LÜ.DUB.SAR É.AN.NA did not disappear when an individual identified as the LÜ.SAG.LUGAL LÜ.EN *pi-qit-ti* É.AN.NA ("the royal representative and executive assistant in Eanna") emerges in the contract-tablets. On the contrary, we can now be certain in saying that, after 539 B.C., several "temple accountants" continued to perform the same functions

as their Chaldean predecessors and were mentioned along with the same *ša rēš šarri bēl piqitti Eanna*²⁵ who was earlier thought to have assumed all duties formerly associated with the *ṭupšar Eanna*. As we shall see, the evidence indicates that the "royal representative (and) executive assistant in Eanna" was in place in Erech much earlier than was formerly thought²⁶ and performed his duties while the "temple accountant" was attending to his own responsibilities.

Although the conclusion has been forwarded by San Nicolò that the "office" of *ṭupšar Eanna* was dismantled and replaced with an individual referred to as the *ša rēš šarri bēl piqitti Eanna*, such a suggestion is certainly not supported by present evidence. Indeed, it is now clear that men associated with this latter designation were well established in Eanna long before the end of the Chaldean period. The *ṭupšar Eanna* continued to function alongside colleagues bearing the same title well into the Achaemenid period. As San Nicolò himself notes (without an attempt at logical explanation) in other contexts, the practice of several men bearing the same "title" was not uncommon.²⁷ The misconception regarding the disappearance of the *ṭupšar Eanna* in the reign of Nabû-na'id can be simply attributed to (1) the lack of any textual evidence and (2) the association of too much authority with both the *ṭupšar Eanna* and the *ša rēš šarri bēl piqitti Eanna*. Although San Nicolò correctly makes note of the personal association of a *ṭupšar Eanna* with the *qīpu* and *šatammu* of Eanna in Erech in the earlier Chaldean period,²⁸ the fact is that the "scribe of Eanna" clearly was *not* an executive official with any authority comparable to either the overseer or the administrator of the temple. Furthermore, as already noted, there is no longer any reason to associate a succession of individuals with this position, as can be done with the offices of *qīpu* and *šatammu*.

This, then, brings us to a discussion of what I believe to be the most difficult of designations or "titles" to be explained—that of the *bēl piqitti*. San Nicolò, in his detailed commentary on the Eanna hierarchy, very nicely synthesizes the evidence available in his day; hence only a few additional words are necessary here. To be sure, the position of "executive assistant" has a long history, going back even into the days of the Assyrian empire.²⁹ In the Chaldean period, however, the title becomes somewhat modified through the addition of qualifying elements that more narrowly define the individual's responsibilities and explain the apparent proliferation of such officials. These qualifiers range from the *bēl piqitti* of the overseer (LÜ.EN *pi-qit-ti ša LÜ qí-i-pi*) to the executive assistants of various officials identified by personal name.³⁰ What this seems to indicate is that the designation *bēl piqitti* of Eanna in the later Chaldean contracts clearly points to an expanded use of this title, with no suggestion that the position should be given the same importance as the *qipu*, *šatammu*, or *šakin řēmi*. Hence, I have translated the phrase as "executive assistant" rather than "officer" since the Eanna contracts do not appear to warrant the greater authority that the latter term implies. Thus, while it is true that several persons referred to as *bēl piqitti* were associated with higher royal officials distant from Erech,³¹ in Eanna, at least, he seems to have been a sort of clerk working with various administrators or overseers. Ultimately, he was under the jurisdiction of the Eanna accountants who were responsible for keeping track of all temple business.

In the various commentaries on the Eanna hierarchy published since 1941, an individual designated the *ša řēš řarri* has been discussed; his probable relationship to the *bēl piqitti* has also received some

attention. Although several translations of the phrase *ša řēš řarri* have been suggested in a number of places,³² the fact remains that the tablets do not precisely define the responsibilities of those associated with this title. However, the *ša řēš řarri* probably stood below the *řab řēši* in importance and performed duties as a kind of inspector, moving from place to place.³³ The majority of the previously published texts from the Chaldean period suggest that the two positions remained separate and distinct before 555 B.C. However, with regard to the Eanna temple specifically, San Nicolò's suggestion that the two titles were never combined to denote one official holding two positions (called the *ša řēš řarri bēl piqitti Eanna*) prior to the reign of Nabū-na'id can no longer be accepted.³⁴ Indeed, our present evidence indicates that such a practice was well established as early as the reign of Nebuchadnezzar and that control exercised by the palace over temple activities was common throughout the Chaldean dynasty.

Again, as with the *řupřar Eanna*, it is hard to accept San Nicolò's conclusion concerning the evolution of the title *ša řēš řarri*; the existence of the phrase *ša řēš řarri bēl piqitti Eanna* as early as the reign of Nebuchadnezzar suggests that the person or persons identified with it held two separate positions of responsibility at the same time. Hence, I would translate the phrase as "the royal representative (who is also) an executive assistant (in) Eanna," since such a rendering better fits the evidence. I should suggest, therefore, that the *ša řēš řarri bēl piqitti Eanna* was not a new official (any more than were others whose names emerge in the Achaemenid material from Erech)³⁶ but that the phrase has simply been misunderstood due to a lack of publication of sufficient textual material needed to clarify its meaning.

Personal Names in the Administrative Records: Some Observations

The preceding remarks constitute an attempt at an elaboration or (where possible) clarification of several aspects of San Nicolò's commentary (as well as Kümmel's study). They rest largely on the substance of evidence published since 1941. For the sake of convenience, I have appended to this analysis a completely revised prosopography of Eanna officials, which includes the location of all previously published texts. Such a list, as San Nicolò himself noted years ago, is not without its intriguing elements, and it is to these that the next several pages will be devoted. To be sure, each office within the Eanna hierarchy presents its own special problems, not the least of which are (1) the methods of selection and succession and (2) identification of the families to which the known personnel belonged. While the additional material presented here may be (in some instances) meager and insufficient to apply to all positions at all times, it does, I believe, nevertheless invite the development of the several conclusions expressed here.

The Office of Qipu of Eanna in the Time of Nebuchadnezzar and Amēl-Marduk

When examining the list of individuals holding the office of *řakin řēmi* during the late Neo-Assyrian and Chaldean periods, one immediately notices the irregularity of appearance of the patronymics and family names associated with each person. Such a circumstance makes it difficult to draw broad conclusions concerning the nature of all of the comptrollers of Erech attested in the texts. But the situation with the *qipu* is even more complex. With only one exception, not a single patronymic is given in the documents.³⁷ This practice continues into the Achaemenid period, a time when even the holders of the office of

řatammu are identified beside their family names.³⁸ The reasons for this are unknown to me, and any suggestion as to the backgrounds of the Eanna overseers can at present be considered as only sheer speculation. However, it is known that at least one *qipu*, a certain Sin-iddina, whose tenure in that office is documented from at least the thirty-fifth year of Nabū-kudurri-uřur, was active in private business affairs in northern Babylonia while tending to daily responsibilities in Eanna.³⁹ The latter duties included supervising the delivery of commodities and issuing summonses, contexts in which he is found associated with the *řatammu* and *řakin řēmi*. The fact that Sin-iddina owned property in Babylon, perhaps made frequent trips to the capital, and was active in business affairs in Borsippa, suggests that he may have originally come from the north and was a member of one of the significant banking houses or "families" noted for their business activities throughout southern Mesopotamia. This is, at least, hinted at through the repeated occurrence in the contracts of the names of such witnesses as Nabū-bāni-aři, Marduk-řuma-iddina (a future *řakin řēmi* of Erech), and especially Bāniřa of the Ba'iru family, a future *řatammu* of Eanna.

Beyond this, of particular interest to me is the problem of succession and the implications it may have regarding royal intervention and control of temple affairs. Prior to this time, nothing in the (published) contracts offered any suggestion of irregularity in the passage of the office of *qipu* from one individual to another. Such was also the case with the position of comptroller of Erech.⁴⁰ Nevertheless, an examination of the appended prosopography not only reveals a problem but necessitates alterations in San Nicolò's own tables. The documents indicate that a certain Ninurta-řarra-uřur held the office of *qipu* as early as the sixteenth year of Nabū-apla-uřur and continued in that position until at least the fifth year of Nabū-kudurri-uřur.⁴¹ Just one other previously published text

contains mention of him, and it provides only meager evidence of his continued presence as overseer of Eanna in 579 B.C.⁴² Now, however, thanks to the contents of World Heritage Museum tablets no. 1622 and no. 1665, it appears that adjustments have been made to accommodate one Nabû-kibsi-šarri-ušur as a previously unknown *qīpu* of Eanna. His name occurs at the head of a list of witnesses to document no. 1622 and, although the end of the line is missing, there is enough text surviving to warrant his being included in our prosopography of temple officers.⁴³ The name is strangely reminiscent of a Nabû-kibsi-ušur included by San Nicolò with the names of overseers of the Ebabbara temple in Sippar,⁴⁴ although the text in which he is mentioned may indeed associate him with the temple of Šamaš in Larsa instead. Since the names of other overseers of Eanna are usually found at the beginning of lists of witnesses to similar texts,⁴⁵ there would seem to be no difficulty in concluding that he was *qīpu* of Eanna in Nabû-kudurri-ušur's twenty-third year. Then how are we to explain the appearance of Ninurta-šarra-ušur in the *same* position three years later, in 579 B.C? Three interpretations seem plausible in the light of our present evidence. Either (1) the date in the latest previously published text containing mention of him was miscopied,⁴⁶ (2) Ninurta-šarra-ušur held his office at two different times, or (3) two men with the same name appear as *qīpu* of Eanna during the reign of Nabû-kudurri-ušur. Given the number of years involved here, the third explanation is certainly possible. However, it has been the view of the present writer all along that royal intervention in temple affairs was the *rule* throughout the Chaldean period rather than the exception. This is certainly now more apparent with the discovery of a text mentioning a *ša rēš šarri bēl piqitti Eanna* long before the reign of Nabû-na'id. Unfortunately, even with the recent publication of several hundred additional Erech contracts, no evidence

has emerged to enable us to close the rather large gap still existing in our knowledge of the *qīpu*'s activities from 600 to 582 B.C. Thus, until more material comes to light, one can only speculate as to what may have happened in these years, although changes involving other offices in later reigns might provide support for the second interpretation expressed above.

Zerija and the Office of Satammu of Eanna

The kinds of problems arising from the study of the succession to the office of *qīpu* of Eanna in the time of Nabû-kudurri-ušur can, perhaps, be further amplified through an examination of the list of men holding the position of *satammu*.

The most difficult problem one must face in discussing the office of *satammu* of Eanna is that of determining what went on during the years 579-558 B.C. While it is known that Marduk-bēlšunu and his father, Marduk-šāpik-zēri, held the office from at least 597 to 583,⁴⁷ what happened following Nabû-kudurri-ušur's twenty-sixth year is still uncertain. Such is also the case with the reign of Amēl-Marduk, for only the activities of the *qīpu* are documented. However, it is now possible to comment on the accession and first years of Nergal-šarra-ušur (as well as Amēl-Marduk's second year), thanks to the significant contents of YBC 4141, YBC 4012, and YBC 3752.⁴⁸

It has been clear for some time from these contracts that Zerija, son of Ibnā of the prestigious Egibi house,⁴⁹ held the office of *satammu* at two different times. His first term is documented from the month of Nisanu of Amēl-Marduk's second year beyond the twenty-eighth of Simanu of Nergal-šarra-ušur's first year (NBC 4897, 45). Even without the information contained in YBC 4141, other tablets, while not mentioning his name, provide enough evidence to warrant the conclusion

that he must also have been *satammu* for a time during the reign of Amēl-Marduk.⁵⁰ He continued to serve in that capacity at least until 559 B.C., as is shown by YBC 4012, 7ff. Then, suddenly, he disappeared, and was replaced by a certain Bānija, son of Tabnēa of the Ba'iru family, a man who was probably more loyal to the king that had been his predecessor. Appearing in the Erech tablets as a witness as early as the accession year of Amēl-Marduk⁵¹ (fifth of Addaru), Bānija assumed the responsibilities of *satammu* either at the end of the first or beginning of the second year of Nergal-šarra-ušur.⁵² What is interesting here, of course, is the fact that not only did Zerija serve two terms as Eanna administrator but also (if one is correct in interpreting YBC 4012, 16-18) Sin-iddina, who had been *qīpu* since at least 570 (Nabû-kudurri-ušur's thirty-fifth year)⁵³ was (presumably in like fashion) removed from his office and succeeded by the previously unknown Enlil-šarra-ušur (NBC 4897), 28 Simanu, first year of Nergal-šarra-ušur) and then by Mušezib-Marduk.

Other Items of Interest Some People in the Tablets

In the following pages, the reader will find transliterations and translations (with pertinent commentary) of over seventy Neo-Babylonian tablets in the World Heritage Museum collection. We noted earlier that only 113 texts photographed for inclusion in this volume could be dated with any accuracy and that they are quite varied in their content. They represent, in particular, many aspects of temple life, both in the capital of Babylon and in the great Eanna sanctuary in Uruk. Of this number, however, nearly one-third are in such a poor state of preservation that only the category of the text can be determined (i.e., receipt, promissory note, inventory) and even then a meaningful transliteration cannot be prepared because in many cases either the obverse or the reverse of the

tablet is completely lacking. For this reason, only those tablets that are the closest to being complete have been included in the following section of transliterations and translations. Nevertheless, the catalog of datable texts (see p. 43) reveals a collection that is quite similar in makeup to those found in major museums and in universities throughout the world. This is due, at least in part, to the fact that the majority of the tablets in each of these collections came from Dr. Banks. As Banks himself notes, most of them were in a poor state of preservation when they were sold during the First World War. With but a few exceptions, the correspondence between A. S. Pease and Banks during the period 1913-1916 is representative of the sole concern among collection directors and museum curators for the authenticity of the tablets. Little attention was given to proper preservation techniques in the early years of this century, an oversight which in itself explains why little can be done with the nine datable documents that are not represented in transliteration and translation here. Nevertheless, many of the personnel mentioned in the tablets are quite interesting and deserve a few comments.

Clearly, most of the texts published here document the daily operations of the great Eanna sanctuary in Uruk. They range in significance from the simple receipt for commodities that were later distributed to various individuals to the complex settled account detailing several aspects of relations between Eanna and the royal government in Babylon. Among the receipts are many that refer to the delivery of animals (cattle, sheep, and goats) that were either set aside for sacrifice or were received for use by temple personnel. The complexity and specialization of the Eanna bureaucracy necessitated the assignment of responsibility for these animals to a few important temple personnel. One of these individuals was Tukulti-Marduk, whose name occurs quite frequently in texts

found in other collections.⁵⁴ He appears as early as the twelfth year of Nabû-kudurri-ušur and is designated as the "keeper of the regular offerings" (*rē'û sattukki*).⁵⁵ Numerous tablets also designate him as the *rē'û ginē* from the thirteenth year of Nabû-kudurri-ušur on.⁵⁶ He is mentioned in five tablets in our collections (nos. 30, 31, 38, 39, and 109) as receiving either sheep or cadavers. On occasion, Tukulti-Marduk receives animals from other shepherds. The presence of titles such as *rē'û sattukki*, the *rē'û ginē*, the *mušakil alpi*, and *ušandû* suggests a complex bureaucracy in operation in Eanna that attended meticulously to every detail relating to the receipt of offerings for the cult or the assignment of commodities received (of various kinds)⁵⁷ to temple personnel for their own sustenance.

Of considerable interest to me has been the sometimes intriguing role played by certain Eanna scribes in the affairs of several temple administrators. Noteworthy among these scribes is Nabû-bāni-aḫi, son of Iḫnā of the prestigious Ekur-zakir family. His occupation and involvement with the hierarchy of Eanna are well known.⁵⁸ However, several years ago, I was privileged to have been able to comment on a number of previously unpublished texts that elaborated on his activities in the reigns of Amēl-Marduk (562-560 B.C.) and Nergal-šarra-ušur (560-556 B.C.).⁵⁹ Those documents also seemingly provide us with a few more clues as to the nature of the men chosen to occupy the important offices of *qīpu* and *šatammu* of Eanna, as well as the position of *šakin tēmi* of Uruk. Since then, more tablets mentioning this interesting man have come to light which indicate that he played a role in temple affairs much earlier than was formerly thought.⁶⁰ To these sources must now be added texts nos. 72, 80, 86, 87, and 88 (WHM 1506, 1705, 1622, 1525 and 1515, respectively) which either antedate anything previously published or provide further information as to the precise nature of his activities.

Prior to this time, the name of Nabû-bāni-aḫi was attested in the Uruk documents, where he appears as the scribe recording court proceedings as early as the nineteenth year of Nabû-kudurri-ušur.⁶¹ He also turns up in an *imittu* text in 584 B.C.⁶² However, thanks to the contents of text no. 88, we now know that his involvement in temple affairs dates from at least the thirteenth year of Nabû-kudurri-ušur (592 B.C.) when he first appears as a witness to a promissory note for barley. In addition, text no. 80 reveals his involvement in a court case in the next year (593 B.C.) that also concerns the executive assistants (the *bēl piqnētī*) of Eanna and the *šatammu* Nabû-aḫḫē-iddina. In fact, WHM 1706 contains the earliest reference to Nabû-aḫḫē-iddina as Eanna administrator, since he was previously known to have held office only in Nabû-kudurri-ušur's seventeenth year.⁶³ Yet the most interesting of the World Heritage Museum texts relating to Nabû-bāni-aḫi come from Nabû-kudurri-ušur's twenty-third year. The first of these, text no. 86, concerns the recovery of temple property and also involves a previously unknown *qīpu* of Eanna, Nabû-kibsi-šarri-ušur.⁶⁴ The second tablet, no. 72, is a lengthy settled account (*ēpuš nikkassī*) also mentioning the *qīpu* and *šatammu* of Eanna. This latter text, however, clearly establishes Nabû-bāni-aḫi in Babylon in the month of Ululu of Nabû-kudurri-ušur's twenty-third year,⁶⁵ where the matters covered in the document are settled. Also occurring in the text are the scribes of Eanna (*tupšar* Eanna) and a certain Daddija, the palace scribe (*tupšar ekallī*), along with the executive assistants of Eanna and witnesses who represent several prominent families in Babylon.

The contents of texts 72, 86, and 88 cause me to raise again a question that has already been addressed by several Assyriologists in previous publications. Nabû-bāni-aḫi was actively involved in temple affairs from at least 593 B.C. until the end of Amēl-Marduk's reign (560 B.C.). In nearly every text in which his name

appears, he is either a witness to promissory notes involving members of the Eanna hierarchy or is the scribe in a text specifically related to either the *qīpu* or *šatammu* of Eanna. For instance, in 570-69, he appears as a witness in a promissory note involving the delivery of sheep to the executive assistants of Eanna.⁶⁶ In 564-3 he turns up in another promissory note concerned with the payment of silver that involves both himself and a certain Sin-iddina, the *qīpu* of Eanna, in the fulfillment of the stated obligation.⁶⁷ In still another text, YBC 4038 (= ZA 67, p. 43ff.) he appears as a witness to a transaction involving both Marduk-šuma-iddina of the Gimil-Nanā family (a future *šakin tēmi* of Uruk) and Bānija, a member of the Ba'iru house, who became *šatammu*.⁶⁸ In the light of these occurrences, it seems highly likely that, at least as early as the reign of Nabû-kudurri-ušur, temple officials (or, in this case, scribes who became officials or were associated with them) came originally from the capital at Babylon and were given administrative responsibilities in Eanna and elsewhere through direct intervention by the king himself.⁶⁹ Sin-iddina, for example, possessed property in Babylon and rented it out from time to time.⁷⁰ After Amēl-Marduk's death in 560 B.C., his successor, Nergal-šarra-ušur (560-556 B.C.) seemingly "cleaned house" in Eanna and replaced its hierarchy with a whole new group of temple officials.⁷¹ What I am suggesting is that evidence from Uruk published to date (including several of the texts published here for the first time) suggests both a regular practice of intervention in temple affairs by the royal government in Babylon and recruitment of important temple personnel from the capital itself. It also suggests (if the contents of text no. 72 are being interpreted correctly) close contact between Babylon and Uruk that went beyond the mere transacting of daily business.

We noted above that Nabû-bāni-aḫi frequently appears as the scribe in court

documents, and that Uruk contracts bear witness to the prominence of certain families in temple affairs.⁷² Text no. 77 (WHM 1532, a testimonial before the *mār bānūtu*) mentions the son of Nabû-bāni-aḫi, a certain Murānu, who also appears as a court scribe. His name occurs in the Eanna contracts from the reign of Nabû-na'id on. In 544-43, he writes up a tablet involving Gabbi-ilāni-šarri-ušur, *qīpu* of Eanna and Zērija, the *šatammu*. Murānu, like his father, is on occasion mentioned in several texts beside other scribes, most notably Nādin, son of Bēl-aḫḫē-iqīša, descendant of Egibi, and Kinā, son of Zērija.⁷³ In the reign of Cyrus, the names of all three men occur together in several documents where they act as witnesses.⁷⁴ Two points can, I believe, be made here. First, it appears that (at least in the Chaldean and Achaemenid periods) temple scribes were "specialized" in the sense that they concerned themselves only with specific aspects of the temple's daily affairs. Second, scribes from certain families maintained a unique relationship with members of the temple hierarchy in both the Chaldean and Achaemenid periods. Nabû-bāni-aḫi was just one of many scribes who, while apparently never holding an important administrative position such as did Sin-iddina, Zērija, or Marduk-šuma-iddina, nevertheless was involved with these men (just as members of the Egibi, Nabāja, and Nūr-Sin families were "business associates" in northern Babylonia) in transactions that transcended his basic responsibility as scribe.⁷⁵ Murānu continued this relationship into the reign of Nabû-na'id and, perhaps also into the reign of Cyrus, into a time when offices became to an even greater extent (no doubt as a result of royal intervention or control) virtually the private preserves of prominent families.⁷⁶

Aside from numerous *maššartu* texts recording food allotments made to various personnel, perhaps the largest number of Neo-Babylonian documents in the World Heritage Museum collection are promissory notes detailing the loaning of

dates (nos. 84 and 85), barley (nos. 89, 90, 91, 93, and 101), wool (no. 83) or silver (nos. 96 and 101) by the Eanna temple to various individuals. Texts nos. 96 and 101 refer to loans of silver to or through the same person, namely a certain Šulā, son of Nabū-zēra-iqīša, who apparently was himself from Babylon. In texts no. 89, 93, and 101 the well-known Šuma-ukīn, son of Bēl-zēru of the Basija family appears. Two of the texts (nos. 93 and 101) are *imittu* documents, not unlike those that have appeared in various publications.⁷⁷ In text 89, Šuma-ukīn loans barley to a certain Bānitu-bānat; all three documents testify to Šuma-ukīn's activities from the thirty-fifth year of Nabū-kudurri-ušur until at least the first year of Nabū-na'id. However, also appearing in the promissory notes are the executive assistants (*bēl piqnēti*) of Eanna and both the overseer of Eanna, Ninurta-šarra-ušur and his personal assistant Istar-alik-pāni. The contents of this document, no. 83, are very noteworthy for two reasons. First, only one other known text contains mention of Ninurta-šarra-ušur (after 584 B.C.) as *qipu* of Eanna, and it is dated to the twenty-sixth year of Nabū-kudurri-ušur.⁷⁸ Second, and perhaps more important, the date of text no. 83 is partially broken off. This is indeed unfortunate, given the fact that text no. 86 contains mention of the previously-unknown Nabū-kibsi-šarri-ušur as *qipu* of Eanna in Nabū-kudurri-ušur's twenty-third year. Had the full date formula survived, perhaps it would have shed some further light on the difficult problem of *qipu* of Eanna.⁷⁹

Finally, the contents of WHM 1626 (text no. 82) ought to be mentioned. This document, datable to the fifth year of Cambyses, mentions not only the *šatammu* of Eanna, Nabū-mukīn-apli,⁸⁰ but also includes the name of the administrator (*šakin tēmi*) of Babylon, a certain Marduk-zakir-šumi, who is well-known from previously published material.

Included among the witnesses are members of the Sutija, Dannēa, and Ekur-zakir families, who also appear prominently in the promissory notes datable to the reigns of Nabū-kudurri-ušur, Amēl-Marduk, and Nabū-na'id. Again, the evidence suggests a relationship between the capital of Babylon and Uruk that goes beyond simple coincidence (see discussion above, p. 21ff.). Given the appearance of new officials in the Eanna toward the end of the Chaldean period, perhaps personnel from the north filled these positions in Achaemenid times just as they apparently had as early as the reign of Nabū-kudurri-ušur.

Notes

1. In addition to those documents published in recent years by Walker (CT 51), Hunger ("Das Archiv des Nabū-ušallim" in *Baghdader Mitteilungen* 5 (1970), 193-304), Freydank ("Spätbabylonische Wirtschaftstexte aus Uruk" in *Veröffentlichungen des Instituts für Orientforschung der deutschen Akademie der Wissenschaften*, 71), and others, there are those included in Raymond Philip Dougherty's *Goucher College Cuneiform Inscriptions* (abb. GCCI), in the volumes of Dougherty and Clay in *Yale Oriental Series* (vols. 3 and 6—abb. YOS), in Clay's *Babylonian Expedition*, vol. 8/1/ (abb. BE), etc. To these must now be added the important volume of David B. Weisberg, *Texts from the Time of Nebuchadnezzar* (= *Yale Oriental Series*, vol. 17) New Haven, Yale University Press, 1980. The pertinent documents are cited in the appended prosopography.

2. The contents of these documents vary little (in subject matter and distribution) from the Erech contracts contained in such repositories as the Louvre and the Yale Babylonian collection. Reference to the relationship of these previously published documents and the Illinois tablets will be made in the following pages. It should be noted that the study by Kümmel, *Familie, Beruf und Amt in spätbabylonischen Uruk* (Berlin, Mann, 1979) already treats the nature of official positions in Eanna. Nevertheless, the present writer offers alternative interpretations in some cases (e.g., *bēl piqitti*, etc.) which, I believe, necessitate further comment here.

3. San Nicolò, *Prosopographie*, p. 21, note 1, says he "hat aber auch bei der Verwaltung von

Eanna ein mächtiges Wort mitzurenden." A number of documents indicate that he could take some part in adjudicating disputes between temple personnel and private citizens (for example, BIN 2:134, 12ff). For the translation "city prefect," see A. Leo Oppenheim, *Festschrift Gaster* (= *The Journal of the Ancient Near Eastern Society of Columbia University*) vol. 5, 1973, p. 329.

4. See San Nicolò, *Prosopographie*, pp. 21ff. See also Kümmel, p. 139f.

5. It should be noted here that there is no universal agreement as to whether or not these officials (as well as others) were appointed by the king. As Ebeling remarked (RLA 1, p. 455 a) "ob sie hier königliche Beamte sind, muss erst noch untersucht werden." In the next several pages, an attempt will be made (utilizing the texts presented here) to demonstrate that these men were, indeed, royal appointees.

6. Marduk-šuma-iddina appears primarily as a witness in the texts from Nabū-kudurri-ušur's reign. See GCCI 1:233, 14 (26 Du'uzu 567-66); 261, 11 (18 Simanu, 567-6); 262, 9 (568-67).

7. The skeptic might under normal circumstances dispute the identification of Marduk-šuma-iddina with the individual known to have held the office of *šakin tēmi* during the early years of Nabū-na'id's reign, especially since neither YOS 6:11:30 nor GCCI 2:410:4 contain mention of the family name. However, thanks to the contents of YBC 4138:7-8 (=YOS 16:8) all doubt is now removed (*a-na* ¹AMAR-UD-MU-MU ²LÚ.GAR-UMUŠ UNUG.KI A-šū ³šā^dAG-TIN-šu-E AŠU-^dna-na-a). This text is to be dated to the fifth of Simanu, 558-57 and thus, along with previously unpublished YBC 3871:2 (=YOS 16:18-14 Addaru 559-58) establishes the fact that Marduk-šuma-iddina was *šakin tēmi* in the reign of Nergal-šarra-ušur. For translations of the title *šakin tēmi*, see San Nicolò, *Prosopographie*, p. 21, and Muhammad A. Dandamaev, "The Neo-Babylonian Citizens" in *Klio* 63-61, 1981, p. 47. I am not so sure that the rendering governor really fits the evidence. Perhaps the term comptroller better suits the position.

8. YBC 4038 = YOS 16:1. All of the Yale texts referred to here have already appeared in earlier articles. YBC 4038 = ZA 67 [1977], pp. 43-44. To this text must now be added no. 17 [datable to 24 Simanu, first year of Amēl-Marduk]. See below, note 23.

9. Unfortunately, up to this time, it has been difficult to identify with absolute certainty the families to which several holders of the office of *šakin tēmi* in the years 602-555 belonged. However, the contents of both YBC 4038 and YBC 4138 (=YOS 16:1 and 8, respectively) now enable us to identify the Gimil-Nanā family as that providing at least two *šakin tēmis*, namely Marduk-šuma-iddina and Šamaš-zēra-iqīša, who held the office

during at least the early years of Nabū-kudurri-ušur's reign. See San Nicolò, *Prosopographie*, p. 12.

10. Leonard W. King, *Babylonian Boundary Stones and Memorial Tablets in the British Museum* (London: 1912), pp. 50ff. Such officials as *bēl biti*, *hazannu*, and *bēl piḫḫi* also follow the *qipu*. The use of the title *qipu* is more varied than that of *šakin tēmi*, which is never associated with anything but a city official. The title *qipu* can denote an overseer of districts, etc., as well as of a temple. See Nbk. 109, 1, 15 (^dAG-KAR-ir-ZI.MES LÚ *qī-i-pi šā KUR tam-tim*) and 1, 22 (*LÚ qī-i-pi šā a-hu-ul-la*). See also Kümmel, p. 140f.

11. See RLA 1, p. 455 b.

12. See San Nicolò, *Prosopographie*, p. 24ff.

13. *Ibid.*, p. 29ff.

14. See H. W. F. Saggs, "Two Administrative Officials at Erech in the 6th Century, B.C.," *Sumer*, 15 (1959), pp. 33ff. This fact has caused some scholars to suggest that it is difficult to determine whether it was the *qipu* or the *šatammu* who held the most power in the temple. However, San Nicolò (*Prosopographie*, p. 26, note 40) felt, like Ebeling, that the *qipu* was the most important temple figure ("der *šatammu* . . . ist in neubabylonischer Zeit nach dem *qipu* der zweithöchste Functionär in der Verwaltung von Eanna und manchem anderen Tempel"). See also Kümmel, p. 141. See also the review article by David B. Weisberg, "Kinship and Social Organization in Chaldean Uruk" in *Journal of the American Oriental Society* 104 (1984), pp. 739-743.

15. See Saggs, pp. 34ff. and below, note 19.

16. See below, p. 50ff. and San Nicolò, *Prosopographie*, p. 26.

17. For a more recent treatment of the *šatammu* and his functions see the Ph.D. dissertation (Yale) of Maureen Louise Gallery, *The Office of the šatammu in the Old Babylonian Period* (1975). Here Ms. Gallery suggests the translation "inventory controller" or "records clerk" for the title *šatammu* in the time of Hammurabi, since this individual is found certifying the transfer of commodities from one place to another. She also examines the interesting question concerning the greater importance of certain individual *šatammus* such as the royal *šatammu*.

18. *Ibid.*, p. 34. In cases involving the *širke* and the settling of accounts, sometimes only the *qipu* is mentioned. Cf. RA 12 (1915), p. 6ff and NBC 4897, 45 (=YOS 16:13) and AOAT 203, p. 117ff.

19. It is understandable that the office of *šupšar Eanna* would constitute an exception. See GCCI 2:74; TCL 12:18; BIN 1:130, 107, 96, 144, etc., where Marduk-ēḫir and Nabū-nādin-šumi, sons of a certain Bēl-šuma-iškun, serve as *šupšar Eanna* in the reigns of Nabū-apla-ušur and Nabū-kudurri-ušur. See San Nicolò, *Prosopographie*, p. 18 and n. 65.

20. The patronymic and family name of the *qīpu* are not included in the documents until the reign of Nabū-na'id. See *ibid.*, pp. 13-14. In the case of the *šatammu*, the Ba'iru, Dabibi, and Egibi "houses" provided individuals holding that office.

21. See San Nicolò, *Prosopographie*, p. 28, n. 65.

22. Examine the list of tablets mentioned below, p. 30ff.

23. San Nicolò, *Prosopographie*, p. 41ff. and R. H. Sack, "The Scribe Nabū-bāni-aḥi, son of Ibnā, and the Hierarchy of Eanna as seen in the Erech Contracts" in *Zeitschrift für Assyriologie* 67/1 [1977], p. 43ff. and, in particular, note 17.

24. See *ibid.*, p. 43 and p. 48. See also Kümmel, p. 143f.

25. See text World Heritage Museum 1543, obverse, lines 19 and 21.

26. See below, note 30.

27. San Nicolò, *Prosopographie*, pp. 20-21.

28. *Ibid.*, p. 41. However, this seems to be a special case, as was the relationship between Anu-šarra-ušur, the *šakin tēmi* of Erech and his brother, Nabū-aḥḫē-bullit, the *tupšar Eanna* in the reign of Amēl-Marduk. See TCL 12:62, 4, and above, note 26.

29. San Nicolò, *Prosopographie*, p. 29, n. 72.

30. See below, p. 30. These qualifiers even include an "executive assistant" to Nergal-šarra-ušur.

31. San Nicolò, *Prosopographie*, pp. 29-30.

32. Summarized by San Nicolò, *Prosopographie*, p. 29, note 72. For the writings LÜ.SAG = *ša ri-šu* and LÜ.SAG.LUGAL-MIN.MIN. *šar-ri*, see AIO 18 (1957-58), p. 83, no. 232 and Landsberger, *Festschrift Baumgartner*, p. 199. (= *Vetus Testamentum*, Supplement 17). Oppenheim, (*loc. cit.*, p. 331) refers to the *ša rēši* and *ša rēš šarri* (translated as "the king's *ša rēši* official, p. 329) as individuals constituting part of "the personnel of the court and of the larger households. This personnel was concerned with direct service to the master of the household."

33. San Nicolò, *Prosopographie*, p. 29, note 72. The contract tablets from Erech frequently incorporate this title into the broader *ša rēš šarri bēl piqitti Eanna* (frequently translated "Royal Commissioner and Executive Officer of Eanna"); in this context, the documents seem to denote an official whose primary duties and responsibilities lay in the inspection of parcels of land and canals outside of Erech. This did not mean, however, that the *bēl piqitti* was exclusively an inspector, for he was repeatedly associated with the *šatammu* and *qīpu* in the temple itself. For further discussion, see above, p. 19.

34. See Goetze, YOS 15, text 10, lines 3-4, etc. (Nabū-kudurri-ušur). Such individuals as Nabū-šarra-ušur (see below, p. 60) and Bēl-šarra-ušur are referred to in documents as simply the *ša rēš šarri* before they also become *bēl piqitti Eanna*. Also, a

certain Šuma-ukīn of the Basija family is, likewise, called initially the *bēl piqitti* and later, in the time of Nergal-šarra-ušur, the *bēl piqitti ša šarri*.

35. San Nicolò, *Prosopographie*, p. 29ff., and note 72.

36. See *ibid.*, pp. 18-21 and notes 73ff. See Sack AOATS 4, pp. 98-99 and David Weisberg, *Guild Structure and Political Allegiance in Early Achaemenid Mesopotamia* (= *Yale Near Eastern Researches* 1, 1967), pp. 43-44.

37. See below, pp. 32ff.

38. See below, pp. 34ff.

39. Alfred Pohl, *Neubabylonische Rechtstutkunden aus den Berliner Staatliche Museen* (= *AnOr* 8, 1933; 15, 9ff.). It is not possible to determine with accuracy exactly when Sin-iddina assumed his responsibilities as overseer of Eanna. A huge gap exists in the documentation for the years from 579 to 570 (i.e., between the earliest mention of Sin-iddina and the latest contract of his predecessor as *qīpu*, Ninurta-šarra-ušur). As in other instances (to be discussed shortly) it is possible that one or several still unknown individuals held the office during this period. For other texts containing mention of him, see Dougherty, GCCI 1:66, 4ff.; 94, 3ff. and 251, 1ff. as well as Keiser, BIN 1:124 and Pinches, "Glimpses of Life in Erech," *Expository Times*, 25 (1913-14), pp. 420ff.

40. See below, pp. 30ff.

41. See below, p. 32.

42. See below, p. 32.

43. World Heritage Museum 1622, line 21 (LÜ *mu-kin-nu* ^{md}AG-*keb-si*-LUGAL-SES LÜ *qi-i-pi* [šā É.A.NA]).

44. San Nicolò, *Prosopographie*, p. 33 and p. 36, n. 1a. There does not seem to be any reason to associate this individual with our Nabū-kibsi-šarri-ušur, despite the close proximity of the dates in the documents constituting our present evidence.

45. See, for example, Weisberg YOS 17:9, 8; 319, 9 (Ninurta-šarra-ušur, mentioned along with Nabū-nādin-šumi, the *šatammu* of Eanna, 3 Tebetu, twenty-eighth year of Nabū-kudurri-ušur), etc.

46. Unfortunately, I am unable to obtain a collation of this UCBC text.

47. JCS 24 (1972), p. 105ff., BIN 1:126, 10; 133, 13; TCL 12:34, 15, 21; and see San Nicolò, *Prosopographie*, p. 16.

48. See below, note 70.

49. For a commentary on the activities of the Egibi "family," see S. Weingart, *Das Haus Egibi in den neubabylonischen Rechtstutkunden* (Berlin, 1938).

50. Cf. A. Goetze, "Additions to Parker and Dubberstein's Babylonian Chronology" JNES 3 (1944), p. 43. The latest known contracts datable to the reign of Amēl-Marduk come from the first (YBC 3832, *šlu bitu ša ina GIŠ.DI Bēl*) and 13th (YBC 3692 Babylon) of Abu of his second year. Our text,

YBC 3752 and NBC 4584 (=YOS 16:15) are dated to the twenty-sixth and twenty-eighth of Abu respectively, of Nergal-šarra-ušur's accession year.

51. Text YBC 4038:24. See above p. 17. (YBC 3710:3 where he again reappears as a witness on the eighteenth of Ajaru of Amēl-Marduk's first year).

52. Prior to this time, the earliest known mention of Bānija as *šatammu* of Eanna occurred in TCL 12:68, 11ff. (datable to the fifteenth of Simanu of Nergal-šarra-ušur's second year). To this text must now be added YBC 4138, 2, 16 from the fifth of Simanu, 558.

53. See below, p. 33. The information contained in YBC 4012: 1619, when coupled with the contracts mentioning Bānija and Mušēzib-Marduk already discussed, seemingly indicates that Zērija and Sin-iddina were ousted from their positions at the same time (i.e., in either 559 or 558 B.C.).

54. See Weisberg, YOS 17:70-72; 94-95; 345 and Dougherty, GCCI 2:50; 144 and 216, and Kümmel, p. 86.

55. WHM 1716 (= text no. 31).

56. YOS 17:66, 5; 71, 5; 345, 9, etc.

57. See texts nos. 17:9; 47:13; 71:10 and 119:9.

58. See BIN 1:133:19—16 Tebetu, 582-81, as well as GCCI 1:113:15-5 Abu of 570-69, among many other texts mentioning his name. See also Kümmel, pp. 119, 130, 144.

59. See R. H. Sack, "The Scribe Nabū-bāni-aḥi, son of Ibnā, and the Hierarchy of Eanna as seen in the Erech Contracts" in *Zeitschrift für Assyriologie*, vol. 67, 1 (1977) pp. 42-52.

60. See Weisberg, YOS 17:33, 16 (586 B.C.) and 38, 11 (584 B.C.).

61. *Ibid.*, text no. 33.

62. *Ibid.*, text no. 38.

63. See Georges Contenau, *Contrats néo-babyloniens I (de Téglaḫ Phalasar à Nabonide)* *Textes cuneiformes-Musée du Louvre*, 12:36, 23.

64. See discussion of this text above, p. 21.

65. See text 72, line 5.

66. See, again, GCCI 1:113, 15ff.

67. See GCCI 1:94, 4ff. and line 15.

68. See ZA 67, 1 (1977), p. 43ff.

69. See discussion above, p. 21.

70. R. H. Sack, "Some Remarks on Sin-iddina and Zērija, *qīpu* and *šatammu* of Eanna in Erech - 562-560 B.C." in *Zeitschrift für Assyriologie*, vol. 66, II (1976), p. 281ff.

71. *Ibid.*, p. 283ff.

72. See YOS 6:232, 30 where Murānu writes up a tablet involving Gabbi-ilāni-šarra-ušur, *qīpu* of Eanna (20 Nisanu, 544-43 B.C.).

73. See YOS 6:108, 14 and 203, 23 for this information.

74. See YOS 7:5, 17ff (4 Nisanu, 538-37); 18, 15ff (15 Abu, 536-35); 49, 17ff. (7 Kislimu, 535-34) and 90, 19ff (9 Simanu, 534-33)..

75. See AOATS 4, p. 35ff. as well as Saul Weingart, *Das Haus Egibi in den neubabylonischen Rechtstutkunden* (Berlin, 1938), p. 52f.

76. See San Nicolò, *Prosopographie*, p. 16.17.

77. See BIN 2:109, 3ff; TCL 12:60, 10, etc. as well as YOS 17:37 and 38, etc.

78. See below, p. 33.

79. See discussion of this problem above, pp. 21ff.

80. Numerous other texts contain mention of him. For appropriate references, see below, p. 37.

Officials of Erech and Eanna

šakin tēmi ša Erech

Ḫinnumu

<i>Date</i>		<i>Text</i>
5.8.Acc.	<i>Aššur-nādin-šumi</i>	<i>Bagh. Mitt. 5:3, 24</i>

Ina-tēši-ētir

<i>Date</i>		<i>Text</i>
4.23.3	<i>Aššur-aḫa-iddina</i>	<i>BM 118964</i>

Aḫḫēšā

<i>Date</i>		<i>Text</i>
1.22.6	<i>Aššur-aḫa-iddina</i>	<i>BM 118965</i>
4.10.3	<i>Aššur-bāni-apli</i>	<i>BM 130827</i>

Nabû-ušabši

<i>Date</i>		<i>Text</i>
5.2.1	<i>Šamaš-šuma-ukīn</i>	<i>TCL 12:8, 31</i>
9.8.10	"	<i>TCL 12:10, 27</i>
23.	"	<i>Bagh. Mitt. 5:4, 21</i>
13.2.	<i>Epon. Bēl-Ḫarran-šadûa</i>	<i>UMS 17:517, 1</i>
15.2.18	<i>Aššur-bāni-apli</i>	<i>Bagh. Mitt. 5:5, 21</i>
20.1.20	"	<i>433:25</i>

Kudurru

<i>Date</i>		<i>Text</i>
20.1.22	<i>Aššur-bāni-apli (?)</i>	<i>AnOr 9:13, 27</i>
24.2	<i>Epon. Nabû-šar-aḫḫēšu</i>	<i>Waterman, Royal Correspondence 1:518,2</i>

Na'id-Marduk

<i>Date</i>		<i>Text</i>
17.6.7	<i>Kandalanu</i>	<i>Bagh. Mitt. 5:2, 29</i>
13.5.17	"	<i>Bagh. Mitt. 5:6, 31</i>

Nabû-udammīq

<i>Date</i>		<i>Text</i>
2.9. . . .		<i>Bagh. Mitt. 5:8, 25</i>
16.9. . .		<i>Bagh. Mitt. 5:7, 26</i>
16.8.4		<i>Bagh. Mitt. 5:9, 29</i>
16.6.6	<i>Sin-šarra-iškun</i>	<i>Bagh. Mitt. 5:12, 26</i>
23.7.6	"	<i>Bagh. Mitt. 5:11, 27</i>

Anu-aḫa-iddina

<i>Date</i>		<i>Text</i>
23.2.1	<i>Nabû-apla-ušur</i>	<i>AnOr 9:4 col. 1, 35f.</i>
22.12.1	<i>Nabû-apla-ušur</i>	<i>AnOr 9:4 col. 2, 32f.</i>

Marduk-šuma-ušur, son of Nabû-šuma-iškun, desc. of Ḫunzû

<i>Date</i>		<i>Text</i>
25.4.15	<i>Nabû-apla-ušur</i>	<i>BIN 1:130, 26f.</i>

OFFICIALS OF ERECH AND EANNA

Samaš-zēra-iqīša, desc. of Gimil-Nanā

<i>Date</i>		<i>Text</i>
18.12.2	<i>Nabû-kudurri-ušur</i>	<i>AnOr 8:2, 30</i>

Marduk-erība, son of Zērūtū

<i>Date</i>		<i>Text</i>
6.1.17	<i>Nabû-kudurri-ušur</i>	<i>Nbk 109:19</i>
19.9.17	"	<i>TCL 12:36, 22f.</i>
25.1.19	"	<i>Pinches, Expository Times 25, p. 420, no. 18</i>

Anu-šarra-ušur

<i>Date</i>		<i>Text</i>
19.1.1	<i>Amēl-Marduk</i>	<i>TCL 12:62, 4</i>
24.3.1	"	<i>NBC 4595:5</i>

Marduk-šuma-iddina

<i>Date</i>		<i>Text</i>
28.1.1	<i>Nergal-šarra-ušur</i>	<i>TEBR 37:30</i>
14.12.1	"	<i>YBC 3871:2</i>
5.3.2	"	<i>YBC 4138:6, 12</i>

Date

29.1.1	<i>Nabû-na'id</i>	<i>YOS 6:11, 30</i>
26.7.2	"	<i>GCCI 1:410, 4</i>

Ṭabija, son of Nabû-nādin-šumi, desc. of Ḫunzû

<i>Date</i>		<i>Text</i>
...12.6	<i>Nabû-na'id</i>	<i>TCL 12:123, 59</i>
11.5.7	"	<i>YOS 6:95, 2</i>
17.9.7	"	<i>YOS 6:92; 252:72</i>
16.12.9	"	<i>YOS 6:238, 20</i>
9.12.10	"	<i>AnOr 8:25, 2</i>
28.12.11	"	<i>YOS 6:154, 16</i>

Nādin, son of Balaṭu

<i>Date</i>		<i>Text</i>
3.12b.15	<i>Nabû-na'id</i>	<i>YOS 6:224, 1</i>
1.5.1	<i>Kuraš</i>	<i>TCL 13:124, 7</i>
3(?) .6.1	"	<i>YOS 7:6, 39</i>

Šulā, son of Ṭabija, desc. of Ḫunzû

<i>Date</i>		<i>Text</i>
20.9.2	<i>Kuraš</i>	<i>YOS 7:23, 2</i>
28.9.2	"	<i>AnOr 8:38, 5</i>

Nabû-šarra-ušur, son of Bunanu

<i>Date</i>		<i>Text</i>
20.12.3	<i>Kuraš</i>	<i>YOS 7:30, 2</i>

Imbija, son of Nanā-ēriš, desc. of Kidin-Marduk

Date		Text
.....4(?)		
18.4.8	Kuraš	BIN 2:134, 16f.
30.3.1	"	YOS 7:71, 1
18.10.6	Kambuzija	TCL 13:147, 9
	"	YOS 7:198, 1
	qīpu ša E.AN.NA	
	Zērūtu, descendant of Bēl-irašši	
		Text
1.12.30	Aššur-bāni-apli	AnOr 9:4, col. 6:34
	Amurru-udammīq	
		Text
23.6b.7	Nabū-apla-ušur	GCCI 2:74, 7f.
28.4.10	"	TCL 12:18, 9
	Ninurta-šarra-ušur	
		Text
1.6.21	Sin-šarra-iškun	TCL 12:16, 17
.....16	Nabū-apla-ušur	TCL 9:99, 2
.....	"	Bagh. Mitt. 5:29, 6
26.5.20	"	UCP 9 part 1:10, 3, 6
2.8.Acc	Nabū-kudurri-ušur	YOS 17:29, 3
26.4.2	"	YOS 17:30, 4, 8
10.11.3	"	YOS 17:7, 2, 7
3.10.8	"	YOS 17:319, 9
....12.16	"	YOS 17:207, 2
14.11.Acc.	"	GCCI 2:260, 8
.....1	"	Pinches, Expository
.....3	"	Times 25, p. 420
5.8.4	"	GCCI 2:337, 6
12.5.5	"	BIN 1:144, 6
	"	GCCI 1:15, 5
	Nabū-kībsi-šarri-ušur	
		Text
5.23	Nabū-kudurri-ušur	WHM 1622:21
	Ninurta-šarra-ušur	
		Text
6..20(?)	Nabū-kudurri-ušur	WHM 1665:3
11.12.26	"	UCP 9 part II:24, 9
	Sin-iddina	
		Text
8.5.35	Nabū-kudurri-ušur	AnOr 9:15, 9f.
8.10.36	"	BIN 1:124, 7f.
5.11.36	"	GCCI 1:66, 4f.
22.6.38	"	TEBR 44:17
30.11.38	"	Pinches, ET 25, p. 421

2.2.39	"	GCCI 1:251, 1f.
8.5.41	"	GCCI 1:94, 3f.
13.8.41	"	TCL 12:57, 2
15.5.43	"	YOS 17:9, 5, 8
26.6.43	"	TCL 12:58, 2f.
5.12.Acc.	Amēl-Marduk	YBC 4038:23 (=ZA 67, p. 44)
9.1.1	"	TCL 12:60, 1f.
19.1.1	"	TCL 12:62, 5
16.2.1	"	NCBT 178:1 (=ZA 66, p. 282)
18.2.1	"	YBC 3710:3 (=ZA 66, p. 284)
21.8.1	"	NCBT 2314:3
20.9.1	"	YBC 3740:15 (=ZA 67, p. 48)
...1.2	"	YBC 4141:2 (=ZA 66, p. 286)
19.2.2	"	GCCI 2:76, 3
	Enlil-šarra-ušur	
		Text
28.3.1	Nergal-šarra-ušur	NBC 4897:45 (=AOAT 203, p. 118)
14.2.2	"	TEBR 60:2
	Mušēzib-Marduk	
		Text
5.3.2	Nergal-šarra-ušur	YBC 4138:1, 15
15.3.2	"	TCL 12:68, 10
8.8.2	"	YBC 3843:6
11.9.2	"	RA 12 (1915), pp. 5ff., r.10
6.10.2	"	YBC 4079:9
13.9.3	"	NBC 4517:11
10.12.3	"	TCL 12:69, 3, 5
12.12.3	"	NCBT 520:13
15.12b.3	"	TCL 12:70, 15
12(?)11...	"	YBC 11647:9
22.2.Acc.	Labāši-Marduk	YBC 4012:2 (=ZA 66, p. 287)
	Gabbi-ilāni-šarra-ušur	
		Text
8.2.1	Nabū-na'id	TCL 12:73, 21
12.3.1	"	YOS 6:26, 21
19.9.3	"	YOS 6:33, 3, 8, 16
30.8.4	"	YOS 6:59, 11
8.12.5	"	YOS 6:79/80, 2
...12.6	"	TCL 12:123, 56
17.9.7	"	YOS 6:92, 3
12.4.9	"	YOS 6:144, 5f.
16.12.9	"	YOS 6:238, 19
9.12.10	"	AnOr 8:25, 3

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27.12.10	"	YOS 6:159, 13f.
22.5.11	"	YOS 6:200, 5f.
28.12.11	"	YOS 6:154, 3
20.1.12	"	YOS 6:232, 12
25.4.12	"	AnOr 8:28, 15f.
11.4.13	"	YOS 6:204, 10f.
<i>Anu-šarra-ušur</i>		
<i>Date</i>		<i>Text</i>
1.6.1	<i>Kuraš</i>	GCCI 2:102, 11
3(?) .6.1	"	YOS 7:7, 7.32f.
20.4.6	"	AnOr 8:51, 20
23.3.7	"	YOS 7:66, 9
<i>Nergal-šarra-ušur</i>		
<i>Date</i>		<i>Text</i>
13.4.2	<i>Darijamuš</i>	TCL 13:182, 2
<i>Nabû-rîmanni</i>		
<i>Date</i>		<i>Text</i>
17.9. . .		TCL 13:211, 9
18.11. . .		BIN 1:114, 11
<i>Imbija</i>		
<i>Date</i>		<i>Text</i>
.....		TCL 13:222, 1f.
<i>šatammu É.AN.NA</i>		
<i>Nabû-iqîša</i>		
<i>Date</i>		<i>Text</i>
9.8.10	<i>Šamas-šuma-ukîn</i>	TCL 12:10, 28
23.	"	Bagh. Mitt. 5:4, 22
<i>Nabû-šuma-iddina</i>		
<i>Date</i>		<i>Text</i>
15.2.18	<i>Aššur-bāni-apli</i>	Bagh. Mitt. 5:5, 2
<i>Gimillu</i>		
<i>Date</i>		<i>Text</i>
16.9. . .	<i>Aššur-bāni-apli</i>	Bagh. Mitt. 5:7, 27
2.9. . .	"	Bagh. Mitt. 5:8, 26
16.8.4	<i>Šin-šarra-iškun</i>	Bagh. Mitt. 5:9, 30
6.11.6	"	Bagh. Mitt. 5:10, 29
<i>Kudurru</i>		
<i>Date</i>		<i>Text</i>
4.5.1	<i>Nabû-apla-ušur</i>	AnOr 9:4 col. 4, 32
22.12.1	"	AnOr 9:4 col. 2, 33
.....5	"	AnOr 9:5, 6
23.6b.7	"	GCCI 2:74, 8f.

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<i>Marduk-šakin-šumi</i>		
<i>Date</i>		<i>Text</i>
28.4.10	<i>Nabû-apla-ušur</i>	TCL 12:18, 10
<i>Nadin</i>		
<i>Date</i>		<i>Text</i>
10.12.18	<i>Nabû-apla-ušur</i>	Bagh. Mitt. 5:13, 29
<i>Nabû-nadin-šumi, son of Bēl-šuma-iškun</i>		
<i>Date</i>		<i>Text</i>
25.4.15	<i>Nabû-apla-ušur</i>	BIN 1:130, 28f.
.....16	"	TCL 9:99, 3
27.12b.20	"	GCCI 2:16, 5
1.6.21	"	TCL 12:16, 18
.....	"	Bagh. Mitt. 5:29, 5
2.8.Acc.	<i>Nabû-kudurri-ušur</i>	YOS 17:29, 4
.....1	"	Pinches, ET 25, p. 420
18.12.1	"	YOS 17:198, 3
26.4.2	"	YOS 17:30, 4, 9
24.9.2	"	GCCI 1:6, 5f.
3.3	"	YOS 17:46, 13
.....3	"	GCCI 2:337, 7
10.11.3	"	YOS 17:7, 2, 8
.....10.7	"	YOS 17:317, 5
3.10.8	"	YOS 17:319, 10
<i>Nabû-aḫḫē-iddina</i>		
<i>Date</i>		<i>Text</i>
19.9.17	<i>Nabû-kudurri-ušur</i>	TCL 12:36, 23
27.1. . .	"	BIN 2:110, 3f.
<i>Marduk-šāpik-zēri</i>		
<i>Date</i>		<i>Text</i>
.....22(?)	<i>Nabû-kudurri-ušur</i>	TCL 12:34, 15.21
6.10.23	"	BIN 1:133, 13
13.12b.23	"	BIN 1:126, 10
<i>Marduk-bēlšunu, son of Marduk-šāpik-zēri</i>		
<i>Date</i>		<i>Text</i>
11.9.26	<i>Nabû-kudurri-ušur</i>	UNC 14:4 (=JCS 24, p. 105)
11.11.26	"	UCP 9, part II, 24:10
<i>Zērija, son of Ibnā, desc. of Egibi</i>		
<i>Date</i>		<i>Text</i>
...1.2	<i>Amēl-Marduk</i>	YBC 4141:3 (=ZA 66, p. 286)
27.5.Acc.	"	NBC 4584:14
28.5.Acc.	"	YBC 3752:5 (=ZA 66, p. 289)
28.3.1	<i>Nergal-šarra-ušur</i>	NBC 4897:45 (=AOAT 203, p. 118)

Bānija, son of Tabnēa, desc. of Bā'iru

Date		Text
5.3.2	Nergal-šarra-ušur	YBC 4138:2, 16
15.3.2	"	TCL 12:68, 11f.
8.8.2	"	YBC 3843:7
6.10.2	"	YBC 4079:11
9.13.3	"	NBC 4517:12
12.12.3	"	NBCT 520:14
15.12b.3	"	TCL 12:70, 16
10(?) .11. ...	"	YBC 11647:10
18.4.11	Nabū-na'id	TCL 12:75, 27

Zērija, son of Ibnā, desc. of Egibi

Date		Text
30.6.6(?)	Nabū-na'id	YOS 6:167, 5f.
4.9.9	"	YOS 6:120, 11
23.10.11	"	YOS 6:170, 19f.
28.12.11	"	YOS 6:154, 4
10.4.12	"	AnOr 8:27, 21
12.12.12	"	YOS 6:234, 5
28.12b.12	"	YOS 6:230, 5f.
9.1.13	"	AnOr 8:30, 10
27.4.13	"	YOS 6:233, 2, 15f.

Kurbanni-Marduk, son of Zērija, desc. of Sin-damaqu

Date		Text
12.10.13	Nabū-na'id	YOS 6:193, 11f. 14
15.12.15	"	YOS 6:219, 8f.
3.12b.15	"	YOS 6:224, 10f.
24.2.16	"	YOS 6:198, 3f.
7.12.16	"	YOS 6:221, 8f.

Nabū-mukīn-zēri, son of Nadin, desc. of Dabibi

Date		Text
14.4.17	Nabū-na'id	YOS 6:169, 18
6.6.17(?)	"	TCL 12:121, 11
21.10.Acc.	Kuraš	YOS 7:1, 4f.
8.12.Acc.	"	YOS 7:3, 5f., 11
4.1.1	"	YOS 7:5, 1f.
8.8.1	"	TCL 13:125, 2

Nidinti-Bēl, son of Nabū-mukīn-zēri, desc. of Dabibi

Date		Text
18.11.1	Kuraš	AnOr 8:37, 2f.
6(?) .3.2	"	YOS 7:14, 1f.
29.11.2(?)	"	AnOr 8:39, 15
15.5.3	"	YOS 7:18, 9
30.12b.3	"	YOS 7:33, 6f.
1.4.4	"	AnOr 8:41, 10f.
10.12.4	"	AnOr 8:46, 3f., 9
15.7.5	"	AnOr 8:48, 1.23
18.11.5	"	AnOr 8:50, 7

Nabū-mukīn-apli, son of Nadin, desc. of Dabibi

Date		Text
20.4.6	Kuraš	AnOr 8:51, 21
27.12.6	"	YOS 7:55, 2.10
...12b.6(?)	"	YOS 7:47, 2.7f.
23.3.7	"	YOS 7:66, 9f., 13f.
5.11.7	"	YOS 7:63, 11f.
12.3.8	"	YOS 7:69, 2.7
30.12.8	"	YOS 7:94, 3
21.1.9	"	AnOr 8:63, 14
26.4(?) .9	"	YOS 7:84, 18f.
26.6.Acc.	Kambuzija	YOS 7:103, 4
28.9.Acc.	"	YOS 7:96, 1
25.1.1	"	YOS 7:118, 8
27.12.1	"	YOS 7:115, 5
12.1.2	"	TCL 13:151, 6
15.11.2	"	YOS 7:127, 14f.
3.4.3	"	TCL 13:157, 7
30.12.3	"	YOS 7:137, 12
...1.4	"	YOS 7:169, 10
9.12.4	"	YOS 7:167, 4, 6
24.3.5	"	TCL 13:167, 1
11.12.5	"	AnOr 8:76, 23
6. ....5	"	WHM 1626:14
23.1.6	"	YOS 7:186, 1
18.10.6	"	YOS 7:198, 22

Bēl-iddina, son of Sin-ēriš, desc. of Epeš-ilti

Date		Text
13.4.2	Darijamuš	TCL 13:182, 1f., 15
6.6.2	"	TCL 13:181, 1.14

Marduk-nāšir

Date		Text
17.9. ...		TCL 13:211, 8
18.11. ...		BIN 1:114, 10f.

Šamaš-mukīn-apli

Date		Text
.....		TCL 13:222, 2f.

*ṭupšar ša É.AN.NA**Nabū-ušallim, desc. of Sin lēqē-unnini*

Date		Text
.....2	Kandalanu	AnOr 9:3, 62ff.

Nabū-nādin-šumi, son of Bēl-šuma-iškun, desc. of Dabibi

Date		Text
23.6b.7	Nabū-apla-ušur	GCCI 2:74, 12f.
28.4.10	"	TCL 12:18, 15f.

24.12.10

UCP 9, part II:2, 15ff.

Marduk-ēfir, son of Bēl-šuma-iškun, desc. of Dabibi

Date

25.4.15
8.9.16
9.3.19
.....10.3

Nabû-apla-ušur

"

"

Nabû-kudurri-ušur

"

10.11.3

5.8.4

12.5.5

11.5.7

Text

BIN 1:130, 36f.

BIN 1:107, 12f.

BIN 1:96, 7, 11

Moore, Michigan

Collection 61:14f.

YOS 17:7, 18

BIN 1:144, 4

GCC I 1:15, 6, 18f.

BIN 1:108, 4f.

Nabû-aḫḫe-bullit, son of Ša-Nabû-šū

Date

11.13.26
20.2.8
30.9.28
9.9.31
.....33
.....1.2

Nabû-kudurri-ušur

"

"

"

"

Amēl-Marduk

5.3.2

11.9.2

22.2.Acc.

Nergal-šarra-ušur

"

Labāši-Marduk

"

1.3.Acc.

28.1.1

18.4.1

13.9.2

Nabû-na'id

"

"

Bēl piqitti ša šarri

Šuma-ukīn

Text

UCP 9, Part II:24, 10f.

AnOr 8:11, 5f.

AnOr 8:13, 1f., 12f.

GCC I 1:260, 4f., 14

BIN 1:120, 9

YBC 4141:5 (=ZA 66,
p. 286)

YBC 4138:3

RA 12, p. 5f., r. 13

YBC 4012:9, 13, 18,

25 (=ZA 66, p. 287)

YBC 3817:5

YOS 6:10, 4

TCL 12:75, 31

TCL 12:77, 11f.

Date

4.6.1
26.6.2
4.9.2
.....9.2
6.10.2
6.4
23.6.

Nergal-šarra-ušur

"

"

"

"

"

"

bēl piqitti ša bēl piḫati

Baḷaḷu

Text

TCL 12:64, 5f.

TCL 12:66, 5

YBC 3750:2, 6

YBC 3517:3

YBC 4079:5

YBC 3433:3

NBC 6127:3

Date

.....

bēl piqitti ša qīpi

Manna-ka-arba'il

Text

BIN 1:54, 18

Date

11.5.7

Nabû-kudurri-ušur

Ištar-ālik-pāni

Date

6.20(?)

Nabû-kudurri-ušur

bēl piqitti ša Marduk-šāpik-zēri

Nabû-šuma-ukīn

Date

13.12b.23

Nabû-kudurri-ušur

ša rēš šarri bēl piqitti E.AN.NA

Nabû-šarra-ušur*

Date

11.2.3

19.9.3

25.3.4

22.12.4

11.2.5

8.12.5

30.6.6(?)

20(?) .10.6

23.3.7

28.12.7

26.3.8

12.12.8

12.4.9

16.12.9

13.5.10

27.12.10

28.11

Nabû-na'id

"

"

"

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"

"

* appears only as ša rēš šarri in TEBR 37:30 (28.1.1.Nbn.)

Date

28.12.11

20.1.12

28.5.12

Nabû-na'id

"

"

Ili-rīmānni

Date

10.5.14

17.5.14 (?)

15.12.15

3.12b.15

24.2.16

7.12.16

Nabû-na'id

"

"

"

"

"

Nabû-aḫa-iddina

Date

14.4.17

6.6.17(?)

21.10.Acc.

Nabû-na'id

"

Kuraš

Text

BIN 1:108, 14f.

Text

WHM 1665:5

Text

BIN 1:126, 9f.

Text

YOS 6:41, 1f.

YOS 6:33, 2, 15

YOS 6:77, 2

YOS 6:34, 1f., 9f.

GCC I 1:411, 3

YOS 6:79/80, 1

YOS 6:167, 10f.

GCC I 1:419, 7f.

YOS 6:115, 3

YOS 6:87, 5

YOS 6:145, 7, 15

TCL 12:89, 5f.

YOS 6:144, 4f.

YOS 6:238, 18

YOS 6:151, 19f.

YOS 6:159, 12f.

YOS 6:150, 19, 33

Text

YOS 6:154, 2f., 11

YOS 6:232, 11, 19

AnOr 8:29, 11f.

Text

YOS 6:213, 5f.

AnOr 8:21, 12f.

YOS 6:219, 10

YOS 6:224, 12

YOS 6:198, 5f.

YOS 6:221, 10f.

Text

YOS 6:169, 19

TCL 12:121, 12f.

YOS 7:1, 5f.

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8.12.Acc.	"	YOS 7:3, 7f., 12
4.1.1	"	YOS 7:5, 2f.
18.11.1	"	AnOr 8:37, 3f.
9.3.2	"	YOS 7:20, 13f.
29.11.2(?)	"	AnOr 8:39, 16f.
6.3.3	"	YOS 7:19, 17f.
30.12b.3	"	YOS 7:33, 8
1.4.4	"	AnOr 8:41, 12
10.12.4	"	AnOr 8:46, 4f., 9f.
15.7.5	"	AnOr 8:48, 2, 23f.
18.11.5	"	AnOr 8:50, 8
20.4.6	"	AnOr 8:51, 23
27.12.6	"	YOS 7:55, 3, 11
...12b.6(?)	"	YOS 7:47, 3f., 8
23.3.7	"	YOS 7:66, 10f., 14
5.11.7	"	YOS 7:63, 13f.
12.3.8	"	YOS 7:69, 3f., 8
30.12.8	"	YOS 7:94, 4
21.1.9	"	AnOr 8:63, 15f.
26.4(?)9	"	YOS 7:84, 19
26.6.Acc.	Kambuzija	YOS 7:103, 5f.
23.11.Acc.	"	GCCI 2:111, 9f.
25.1.1	"	YOS 7:118, 9
27.12.1	"	YOS 7:115, 6f.
12.1.2	"	TCL 13:151, 7f.
5.11.2	"	YOS 7:124, 2f.
3.4.3	"	TCL 13:157, 7f.
30.12.3	"	YOS 7:137, 12f.
7.4.4	"	AnOr 8:74, 14
1.9.4	"	YOS 7:174, 10

Sin-šarra-ušur

Date		Text
11.12.5	Kambuzija	AnOr 8:76, 24
23.1.6	"	YOS 7:186:2, 14
18.10.6	"	YOS 7:198, 9f., 22
30.3.7	"	YOS 7:192, 3

Bariqi-ili, son of Sin-ēriš, desc. of Epeš-ili

Date		Text
13.4.2	Darijamuš	TCL 13:182, 3, 15
6.6.2	"	TCL 13:181, 2, 15

ša rēš šarri ša muḫḫi quppi ša šarri
ša (ina) E.AN.NA

Libluš, son of Bēl-ḫuṣṣanni

Date		Text
21.2.3	Nabū-na'id	BIN 1:120, 20
12.4.3	"	BIN 2:133, 24f.
15.3.4	"	YOS 6:77, 5
8.4.4	"	YOS 6:78, 20
1.12.4	"	YOS 6:64, 1
17.12.4	"	TCL 12:80, 7f.
26.3.8	"	YOS 6:145, 16

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9.4.8	"	YOS 6:129, 14
27.7.12	"	YOS 6:174, 10f.
15.12b.12	"	YOS 6:206, 14f.
11.4.13	"	YOS 6:204, 12f.

Marduk-bullitanni

Date		Text
8.4.4	Nabū-na'id	YOS 6:78, 20
9.4.8	"	YOS 6:129, 14
27.7.12	"	YOS 6:174, 10f.

Aj-igaši

Date		Text
1.12.4	Nabū-na'id	YOS 6:64, 1
15.12b.12	"	YOS 6:206, 14f.

Bēl-ētir

Date		Text
27.4.14	Nabū-na'id	BIN 1:174, 30

Silim-ilī

Date		Text
3.12b.15	Nabū-na'id	YOS 6:224, 2
21.9.16	"	TCL 12:117, 8
1.6.1	Kuraš	GCCI 2:102, 13
3(?)6.1	"	YOS 7:7, 11
6(?)3.2	"	YOS 7:14, 13f.
26.9.2	"	BIN 2:115, 15f.
6.3.3	"	YOS 7:19, 18f.
1.4.4	"	AnOr 8:41, 1
21.7.4	"	TCL 13:164, 17f.
20.4.6	"	AnOr 8:51, 24
1.12.6	"	YOS 7:59, 16f.
13.8.8	"	YOS 7:70, 19
21.1.9	"	AnOr 8:63, 16
17.9.Acc.	Kambuzija	BIN 1:169, 2
Date		Text
3.6.2	"	YOS 7:130, 14f.
28.7.2	"	AnOr 8:67, 14
25.6b.3	"	YOS 7:155, 9f.
5.11.3	"	YOS 7:157, 13
5.4.6	"	GCCI 2:104, 14f.
18.10.6	"	YOS 7:198, 2

Bēl-gimilanni, son of Dajanu-ēriš

Date		Text
13.4.2	Darijamuš	TCL 13:182, 1

Preface to the Catalogues of Tablets in the World Heritage Museum Collection

In the following pages, the reader will find two catalogues of tablets. The first consists of all tablets which can be dated with any accuracy and are photographed for inclusion in this volume. The second includes the remaining World Heritage Museum tablets from the Neo-Babylonian and Achaemenid periods that are in poor or fragmentary condition and cannot be dated. The first catalogue contains 113 texts, and they can be categorized as follows:

1. Seventy-five are receipts (fragmentary or complete)
 - A. involving temple or palace officials that designate full or partial payment in silver or in kind, or
 - B. recording articles (e.g., animals, garments, etc.) sent to or taken from the temple.
2. Twenty-two are promissory notes of various types.
3. Three are testimonials.
4. One is a rental agreement.
5. One records a loan of silver.
6. Two are court summonses.
7. One is an account record.
8. Eight record disbursement of temple property to various persons.

Due to the very poor condition of the tablets included in the second and third catalogues, only the datable documents whose contents could be ascertained were photographed for inclusion in this volume.

Catalogue and Description of Datable Texts

Number	Inventory Number	Preserved Height and Width	State of Preservation	Reign	Year, Month, Day	Descriptions of Contents
1	1504	h = 1.5" w = 2.125"	Obverse and reverse partially preserved	Nabû-kudurri-ušur	23.8.17	Receipt involving silver placed at disposal of various people
2	1643	h = 1.25" w = 1.875"	Obverse partially preserved	Nabû-kudurri-ušur	22.11.3	Receipt for bronze
3	1655	h = .875" w = 1.0"	Obverse partially preserved	Nabû-na'îd	5.2.10	Receipt involving the bronzesmith
4	1560	h = 1.125" w = 1.50"	Obverse partially preserved	Nabû-apla-ušur	2.10.17	Receipt for golden objects given to the jeweler
5	1664	h = 1.50" w = 2.375"	Obverse and reverse partially preserved	Nabû-kudurri-ušur	1.9.6	Receipt for silver
6	1659	h = .875" w = .75"	Portion of obverse broken	Nabû-na'îd	6.9.5	Receipt for gold
7	1662	h = .875" w = 1.125"	Obverse poorly preserved	Nabû-na'îd	... 11.15	Receipt for gold
8	1629	h = 1.25" w = 1.625"	Obverse poorly preserved	Nabû-apla-ušur	11.11.28	Receipt for golden objects
9	1610	h = .75" w = 1.375"	Complete, but one obverse line broken	Nabû-apla-ušur	9.11.14	Receipt for iron objects
10	1536	h = .875" w = 1.875"	Complete	Nabû-apla-ušur	9.3.2	Receipt for iron and iron objects
11	1661	h = .875" w = 1.0"	Obverse partially preserved	Nabû-na'îd	11.6.11	Receipt for a shovel
12	1534	h = 1.125" w = 1.75"	Complete	Nabû-apla-ušur	3.9.22	Receipt for silver

Number	Inventory Number	Preserved Height and Width	State of Preservation	Reign	Year, Month, Day	Descriptions of Contents
13	1519	h = 1.125" w = 1.75"	Obverse partially preserved	<i>Nabû-kudurri-ušur</i>	12.12.8	Receipt for <i>Irbu</i> paid out, mentioning <i>qipu</i> of Eanna
14	1538	h = 1.0625" w = 1.625"	Complete	<i>Nabû-kudurri-ušur</i>	23.10.28	Receipt for silver for work in palace
15	1616	h = .875" w = 1.25"	Complete	<i>Nabû-apla-ušur</i>	14.12b.2	Record of silver used for purchase of commodities
16	1528	h = 1.375" w = 1.875"	Portions of obverse and reverse broken	<i>Nabû-kudurri-ušur</i>	15.4.6	Receipt for silver and barley
17	1571	h = 1.0" w = 1.75"	Lower right of obverse broken	<i>Nabû-kudurri-ušur</i>	16.7 ...	Receipt for silver
18	1632	h = 1.125" w = 1.75"	Portions of reverse broken	<i>Nabû-kudurri-ušur</i>	17.9.27	Receipt for various commodities
19	1561	h = .625" w = 1.125"	Complete	<i>Nabû-kudurri-ušur</i>	30.9.11	Receipt for silver and barley
20	1656	h = .875" w = 1.5"	Complete	<i>Nabû-apla-ušur</i>	19.5.2	Receipt for silver and tanned hides
21	1505	h = 1.125" w = 1.875"	Complete	<i>Nabû-kudurri-ušur</i>	14.11.25	Receipt for sesame oil
22	1558	h = 1.0625" w = 1.75"	Lower edge and obverse poorly preserved	<i>Nabû-kudurri-ušur</i>	28.7.29	Receipt (?) for sesame oil
23	1546	h = .875" w = 1.125"	Lower edge poorly preserved	<i>Nabû-kudurri-ušur</i>	13.3.28	Receipt for ewes given for silver
24	1692	h = .625"	Complete	<i>Nabû-apla-ušur</i>	15.3.24	Receipt for animals
25	1681	h = .75" w = 1.125"	Complete	<i>Nabû-kudurri-ušur</i>	15.4.3	Receipt for sheep
26	1663	h = 1.5" w = 2.0"	Lower edge and obverse poorly preserved	<i>Nabû-kudurri-ušur</i>	34.	Receipt for ewes

Number	Inventory Number	Preserved Height and Width	State of Preservation	Reign	Year, Month, Day	Descriptions of Contents
27	1693	h = .75" w = 1.0"	preserved	<i>Nabû-kudurri-ušur</i>	20.4.4	Receipt for animal hides
28	1694	h = .75" w = 1.0"	Complete	<i>Nabû-kudurri-ušur</i>	3.11.7	Receipt for animals
29	1680	h = 1.125" w = 1.625"	Reverse poorly preserved	<i>Nabû-kudurri-ušur</i>	5.2.7	Receipt for hides
30	1715	h = 1.0" w = 1.375"	Obverse poorly preserved	<i>Nabû-kudurri-ušur</i>	26.5.16	Receipt for cadavers
31	1716	h = 1.0" w = 1.5"	Reverse partially preserved	<i>Nabû-kudurri-ušur</i>	12.4.17	Receipt for cadaver
32	1544	h = .875" w = 1.5"	Complete	<i>Nabû-apla-ušur</i>	14.3.20	Receipt for hides
33	1567	h = .625" w = 1.25"	Obverse partially preserved	<i>Nabû-apla-ušur</i>	14.7.14	Receipt for cadavers
34	1618	h = 1.0625" w = 1.625"	Complete	<i>Nabû-apla-ušur</i>	10.9.22	Record of animals placed at disposal of <i>Bibēa</i>
35	1621	h = .75" w = 1.125"	Complete	<i>Nabû-apla-ušur</i>	1.3.21	Receipt for sheep and other animals
36	1631	h = .625" w = .75"	Complete	<i>Nabû-apla-ušur</i>	15.3.16	Receipt for animals
37	1627	h = .625" w = .875"	Complete	<i>Nabû-apla-ušur</i>	20.3.30	Receipt for animals
38	1723	h = .875" w = 1.375"	Complete	<i>Nabû-kudurri-ušur</i>	15.9.10	Receipt involving <i>re'u sattukki</i>
39	1719	h = .75" w = 1.125"	Complete	<i>Nabû-kudurri-ušur</i>	24.7.2	Receipt for ewes to <i>re'u sattukki</i>

Number	Inventory Number	Preserved Height and Width	State of Preservation	Reign	Year. Month. Day	Descriptions of Contents
40	1619	h = .75" w = 1.0"	Reverse badly preserved	<i>Nabû-kudurri-ušur</i>	11.3.24	Receipt for animals
41	1594	h = 2.25" w = .875"	Upper left broken	<i>Nabû-apla-ušur</i>	3.2.4	Record of quantities of commodity received by various people
42	1524	h = 1.25" w = 1.75"	Complete	<i>Nergal-šarra-ušur</i>	3.7.16	Receipt for animals
43	1564	h = .50" w = 1.25"	Complete	<i>Nabû-apla-ušur</i>	12.7.2	Receipt for dates
44	1585	h = .625" w = 1.125"	Complete	<i>Nabû-kudurri-ušur</i>	15.12.27	Receipt for dates
45	1642	h = 1.25" w = 2.25"	Portion of reverse broken away	<i>Kambuzija</i>	6.9.11	Record of dates disbursed following settling of accounts
46	1512	h = 1.00" w = 1.625"	Complete	<i>Nabû-apla-ušur</i>	10.1.8	Record of spades received by various people
47	1609	h = .75" w = 1.375"	Reverse partially preserved	<i>Nabû-apla-ušur</i>	1.10.24	Receipt for <i>sîtu</i>
48	1562	h = 1.125" w = 1.5"	Complete	<i>Nabû-kudurri-ušur</i>	40.11.2	Receipt for commodity, part of <i>ginu</i> offering
49	1617	h = .75" w = 1.25"	Portion of obverse broken off	<i>Nabû-kudurri-ušur</i>	21.7.15	Receipt for <i>guqu</i> offering
50	1658	h = 1.125" w = 1.5"	Reverse badly preserved	<i>Nabû-na'id</i>	9.2...	Receipt for dates
51	1683	h = .875" w = 1.25"	Complete	<i>Nabû-apla-ušur</i>	19.4.16	Receipt for sesame oil
52	1717	h = .75" w = 1.375"	Complete	<i>Nabû-kudurri-ušur</i>	11.7.14	Receipt for silver
53	1724	h = .75" w = 1.25"	Obverse partially destroyed	<i>Nabû-kudurri-ušur</i>	13.9.21	Receipt for silver

Number	Inventory Number	Preserved Height and Width	State of Preservation	Reign	Year. Month. Day	Descriptions of Contents
54	1714	h = .875" w = .875"	Upper left broken away	<i>Nabû-kudurri-ušur</i>	... 1.20	Receipt
55	1709	h = 1.125" w = 1.875"	Complete	<i>Nabû-na'id</i>	5.1.12	Receipt for silver and sesame oil
56	1570	h = .75" w = 1.25"	Complete	<i>Nabû-apla-ušur</i>	18.3.6	Receipt for combed flax given to the launderer
57	1645	h = 1.125" w = 1.75"	Obverse and reverse poorly preserved	<i>Nabû-na'id</i>	5.4.15	Receipt for wool
58	1644	h = 1.25" w = 1.75"	Complete	<i>Nabû-na'id</i>	6.3.16	Receipt for emmer (?)
59	1657	h = .75" w = 1.125"	Obverse partially preserved	<i>Nabû-na'id</i>	10.1.6	Receipt for wool
60	1699	h = .625" w = 1.0"	Complete	<i>Kuraš</i>	4.3.23	Receipt for wool given for linen
61	1518	h = 1.0" w = 1.625"	Obverse partially preserved	<i>Nabû-apla-ušur</i>	19.2.26	Promissory note for barley
62	1535	h = 1.125" w = 1.75"	Obverse very poorly preserved	<i>Nabû-kudurri-ušur</i>	18.1.15	Receipt for barley
63	1550	h = 1.0" w = 1.75"	Lower edge poorly preserved	<i>Nabû-kudurri-ušur</i>	20.5.11	Receipt for barley
64	1543	h = .50" w = 2.625"	Lower left of obverse broken	<i>Kambuzija</i>	2... 28	Record of distribution of commodities to various personnel
65	1635	h = 1.25" w = 1.375"	Right portion of obverse broken	<i>Amel-Marduk</i>	Acc. 7.10	Receipt for barley
66	1551	h = 1.25" w = 1.75"	Portion of reverse broken	<i>Nabû-kudurri-ušur</i>	40.7.28	Receipt for barley for fodder



Number	Inventory Number	Preserved Height and Width	State of Preservation	Reign	Year. Month. Day	Descriptions of Contents
67	1682	h = 1.0" w = 1.9325"	Complete	<i>Nabû-kudurri-ušur</i>	21.3.29	Receipt for barley
68	1576	h = 2.875" w = 1.875"	Obverse partially preserved	<i>Nabû-na'id</i>	4.4. . . .	Record of barley received for sustenance and for fodder
69	1679	h = 1.375" w = 1.125"	Obverse broken, reverse partially preserved	<i>Nabû-kudurri-ušur</i>	13.2.24	Receipt for barley
70	1702	h = .875" w = 1.25"	Complete	<i>Nabû-kudurri-ušur</i>	16.10.5	Receipt for dates
71	1711	h = 1.0625" w = 1.625"	Obverse and lower edge poorly preserved	<i>Nabû-na'id</i>	2.3.4	Receipt for barley
72	1506	h = 2.625" w = 3.75"	Lower edge and part of reverse broken	<i>Nabû-kudurri-ušur</i>	23.6.19	Account record of silver and barley involving temple officials and scribes
73	1669	h = 1.375" w = 2.0"	Lower left of obverse broken	<i>Nabû-kudurri-ušur</i>	26.4.24	Record of barley received by various people over several months
74	1652	h = 1.5" w = 2.25"	Portion of obverse and reverse broken	<i>Nabû-na'id</i>	14.12.14	Rental agreement for boat
75	1670	h = 1.25" w = 1.875"	Two lines of obverse broken	<i>Nabû-kudurri-ušur</i>	9.7.13	Loan of silver
76	1708	h = 1.375" w = 2.125"	Reverse poorly preserved	<i>Nabû-na'id</i>	. . . .10.21	Summons
77	1532	h = 1.625" w = 2.125"	Lower edge and reverse partially preserved	<i>Nabû-na'id</i>	. . . .x.1	Testimonial before <i>mār bānūtu</i>
78	1625	h = 1.5" w = 2.0"	Obverse and reverse partially preserved	<i>Kuraš</i>	6.12b.13	Testimonial given before <i>mār bānūtu</i>
79	1653	h = 1.25" w = 1.0"	Obverse and reverse broken	<i>Nabû-na'id</i>	. . . . .1	Testimonial

Number	Inventory Number	Preserved Height and Width	State of Preservation	Reign	Year. Month. Day	Descriptions of Contents
80	1706	h = 1.375" w = 1.25"	Reverse partially preserved	<i>Nabû-kudurri-ušur</i>	14.4. . . .	Summons for testimony concerning ewes
81	1563	h = 1.375" w = 2.0"	Obverse and reverse poorly preserved	<i>Nabû-kudurri-ušur</i>	31.1.27	Promissory note
82	1626	h = 1.75" w = 1.25"	Upper edge and obverse broken	<i>Kambuzija</i>	5.6	Promissory note involving temple officials
83	1665	h = 1.5" w = 2.25"	Upper edge and reverse broken	<i>Nabû-kudurri-ušur</i>	20(?) . . . 6	Promissory note involving temple personnel
84	1624	h = 1.5" w = 2.125"	Complete	<i>Kambuzija</i>	2.6.27	Promissory note concerning dates
85	1553	h = 1.25" w = 1.0"	Reverse poorly preserved	<i>Nabû-na'id</i>	11.14	Promissory note for dates
86	1622	h = 2.125" w = 3.125"	Obverse and reverse broken	<i>Nabû-kudurri-ušur</i>	23.5. . . .	Promissory note for animals mentioning temple personnel
87	1525	h = 1.0" w = 1.375"	Obverse, lower edge and reverse poorly preserved	<i>Nabû-kudurri-ušur</i>	. . . . .	Promissory note for grain mentioning <i>qipu</i> of Eanna
88	1515	h = 1.125" w = 1.75"	Obverse poorly preserved	<i>Nabû-kudurri-ušur</i>	13.12.12	Promissory note for barley
89	1541	h = 1.125" w = 1.75"	Reverse poorly preserved	<i>Nabû-kudurri-ušur</i>	35(?) .3.1	Promissory note for barley
90	1549	h = 1.25" w = 1.875"	Lower edge and reverse badly preserved	<i>Nabû-kudurri-ušur</i>	35.18	Promissory note for barley
91	1542	h = 1.375" w = 2.0"	Obverse and reverse poorly preserved	<i>Nabû-kudurri-ušur</i>	34.9.4	Record of barley in exchange for dates
92	1654	h = 1.25" w = 2.0"	Text poorly preserved	<i>Nabû-na'id</i>	. . . . .11.26	Promissory note for barley

Number	Inventory Number	Preserved Height and Width	State of Preservation	Reign	Year, Month, Day	Descriptions of Contents
93	1620	h = 1.0" w = 1.5"	Reverse completely destroyed	<i>Amēl Martuk</i>	Acc.	Promissory note for barley
94	1554	h = 1.375" w = 1.75"	Reverse badly preserved	<i>Nabû-kudurri-ušur</i>	35. ....10	Promissory note for barley
95	1529	h = 1.125" w = 1.5"	Obverse and reverse badly preserved	<i>Nabû-kudurri-ušur</i>	19.10.24	Promissory note for silver
96	1548	h = 1.25" w = 1.5"	Lower left of obverse broken	<i>Nabû-kudurri-ušur</i>	9.8.13	Promissory note for silver
97	1634	h = 1.25" w = 1.625"	Portions of obverse and upper edge broken	<i>Nabû-kudurri-ušur</i>	33.1.5	Promissory note
98	1521	h = .875" w = 1.625"	Obverse badly preserved	<i>Nabû-kudurri-ušur</i>	35.11.3	Promissory note
99	1648	h = 1.125" w = 1.625"	Obverse poorly preserved	<i>Nabû-kudurri-ušur</i>	3.8.15	Promissory note
100	1678	h = 1.125" w = 1.875"	Portions of obverse and upper edge broken	<i>Nabû-kudurri-ušur</i>	42. ....16	Promissory note
101	1712	h = 1.5" w = 2.0625"	Portion of reverse broken	<i>Nabû-na'îd</i>	1.6.7	Promissory note
102	1633	h = 1.0" w = 2.375"	Obverse and reverse poorly preserved	<i>Nabû-kudurri-ušur</i>	... 5.21	Promissory note
103	1516	h = .625" w = 1.0"	Complete	<i>Nabû-apla-ušur</i>	3.11.16	Receipt
104	1721	h = .75" w = 1.25"	Portion of obverse broken off	<i>Nabû-apla-ušur</i>	9.10.12	Receipt
105	1597	h = .875" w = 1.375"	Obverse poorly preserved	<i>Nabû-apla-ušur</i>	13(?)2.13	Receipt

Number	Inventory Number	Preserved Height and Width	State of Preservation	Reign	Year, Month, Day	Descriptions of Contents
106	1568	h = 1.25" w = 1.5"	Obverse and reverse poorly preserved	<i>Nabû-kudurri-ušur</i>	5(?) 12.27	Receipt (?) concerning date culture
107	1515	h = .625" w = 1.0"	Complete	<i>Nabû-kudurri-ušur</i>	10.11.22	Receipt
108	1690	h = 1.0" w = 1.375"	Portion of obverse broken	<i>Nabû-kudurri-ušur</i>	13.7.27	Receipt
109	1718	h = .75" w = 1.25"	Complete	<i>Nabû-kudurri-ušur</i>	22.10.16	Receipt
110	1722	h = 1.125" w = 1.5"	Portion of obverse broken	<i>Nabû-kudurri-ušur</i>	13.3.16	Receipt
111	1700	h = 1.125" w = .875"	Portions of obverse and reverse broken off	<i>Nabû-na'îd</i>	2.11.13	Receipt
112	1660	h = .75" w = 1.0"	Obverse partially preserved	<i>Nabû-na'îd</i>	11.3.4	Receipt
113	1686	h = .875" w = 1.25"	Reverse partially preserved	<i>Nabû-na'îd</i>	11.3.3	Receipt

Fragmentary but Datable Texts

Number	Inventory Number	Preserved Height and Width	State of Preservation	Reign	Year, Month, Day	Description of Contents
1	1552	h = 1.0" w = 1.625"	Obverse and lower edge badly preserved	<i>Nabû-kudurri-uṣur</i>	14.12.19	Receipt for cadavers received by <i>re'u-sattukki</i>
2	1636	h = 1.125" w = 1.625"	Reverse destroyed	<i>Darijamuš</i>	12.6.1	Receipt for allowance of dates
3	1637	h = 4.375" w = 2.0"	Obverse and reverse partially preserved	<i>Amêl-Marduk</i>	Acc.10.4	Inventory of jewelry sent for cleaning or repair
4	1647	h = 1.25" w = 1.375"	Left portion of obverse and reverse broken	<i>Nabû-kudurri-uṣur</i>	16.4.1	Promissory note
5	1668	h = 1.50" w = 2.0"	Left portion of reverse destroyed	<i>Nabû-kudurri-uṣur</i>	2.3...	Accounting of amounts of silver from <i>qipu</i> distributed over two months
6	1684	h = .875" w = 1.25"	Portion of obverse is broken	<i>Nabû-kudurri-uṣur</i>	16.12.20	Receipt
7	1703	h = 2.625" w = 1.25"	Reverse partially preserved	<i>Nabû-kudurri-uṣur</i>	37.1.2	Accounting of commodities received
8	1704	h = 1.25" w = 1.75"	Reverse destroyed	<i>Nabû-kudurri-uṣur</i>	32.12b.19	Promissory note
9	1720	h = .875" w = .625"	Obverse and upper left broken	<i>Nabû-kudurri-uṣur</i>	1.11.19	Receipt

Catalogue of Undatable Texts

Inventory Number	Preserved Height and Width	State of Preservation	Description of Contents
1501	h = 2.5" w = 1.75"	Complete	Receipt for wool
1502	h = 4.125" w = 2.75"	Text broken, obverse badly preserved preserved	Record of commodities distributed to various personnel
1503	h = 1.0" w = 1.625"	Obverse badly preserved	Fragmentary receipt
1507	h = 2.625" w = 3.0"	Lower right of obverse broken, reverse poorly preserved	Temple record, possibly court case
1508	h = 1.875" w = 1.125"	Complete	Letter
1509	h = 1.50" w = 1.75"	Reverse badly preserved	Receipt
1510	h = 1.375" w = .875"	Reverse badly preserved	Receipt
1511	h = 1.5" w = 1.5"	Lower right of obverse broken, reverse poorly	Fragmentary text, mentioning amounts of oil and barley
1513	Fragments only	Fragmentary	Unintelligible
1514	h = 1.5" w = 1.5"	Reverse poorly preserved	List of silver objects
1517	Fragments only	Fragmentary	Unintelligible
1520	h = 1.25" w = 1.625"	Reverse poorly preserved	Receipt
1522	Fragments only	Fragmentary	Unintelligible
1523	h = 2.0" w = .875"	Portion of obverse broken away	Accounting of animals received (?)
1526	Fragments only	Fragmentary	Unintelligible
1527	Fragments only	Fragmentary	Unintelligible
1530	Fragments only	Fragmentary	Unintelligible
1531	h = 1.125" w = .75"	Reverse and lower edge broken	Receipt
1533	h = 1.0" w = 1.5"	Complete	Receipt
1537	h = 1.625" w = 1.875"	Reverse and lower edge poorly preserved	Receipt
1539	h = 1.625" w = .875"	Obverse destroyed	Unintelligible (only witnesses preserved)

CATALOGUE OF UNDATABLE TEXTS

<i>Inventory Number</i>	<i>Preserved Height and Width</i>	<i>State of Preservation</i>	<i>Description of Contents</i>
1540	h = 1.50" w = 1.625"	Lower right of obverse broken, reverse badly preserved	Unclear, possibly promissory note
1545	h = 1.125" w = 1.75"	Right portion broken off	List of amounts of silver
1547	h = .875" w = 1.375"	Reverse destroyed	Receipt for silver
1555	h = 1.625" w = 2.5"	Portion of reverse and lower edge broken	Promissory note for silver
1556	h = 1.125" w = 1.625"	Reverse and lower edge broken	Receipt
1557	h = 1.50" w = 1.625"	Obverse and reverse badly preserved	Unintelligible
1565	h = 1.625" w = 1.875"	Obverse and reverse badly preserved	Unintelligible
1566	h = 1.5" w = 1.625"	Text badly preserved	Unintelligible
1569	h = 1.625" w = 2.125"	Obverse badly preserved	Possibly promissory note
1572	Fragments only	Fragmentary	Unintelligible
1573	Fragments only	Fragmentary	Unintelligible
1574	h = 2.125" w = 1.375"	Reverse poorly preserved	Record of writing boards (inventories)
1575	h = 1.625" w = 2.125"	Reverse poorly preserved	Record of numbers of animals
1577	h = 1.125" w = 1.875"	Reverse poorly preserved	List of personnel
1578	h = 1.25" w = 1.875"	Text very poorly preserved	Unintelligible
1579	h = .875" w = 1.125"	Reverse poorly preserved	Receipt
1580	h = 1.25" w = 1.5"	Reverse poorly preserved	Record of barley
1581	h = 1.5" w = 1.75"	Text badly preserved	Unintelligible
1582	h = 1.125" w = 1.5"	Obverse and reverse poorly preserved	Only personal names preserved
1583	h = 1.625" w = 1.25"	Text poorly preserved	Letter (?)
1584	h = 1.875" w = 1.5"	Text poorly preserved	Record of rations (?)
1586	h = 1.375" w = 2.25"	Obverse poorly preserved	List of objects placed at the disposal of various people

CATALOGUE OF UNDATABLE TEXTS

<i>Inventory Number</i>	<i>Preserved Height and Width</i>	<i>State of Preservation</i>	<i>Description of Contents</i>
1587	h = 1.5" w = 2.25"	Portion of obverse and reverse broken off	Unintelligible
1588	h = 1.875" w = 1.5"	Obverse and reverse poorly preserved	List of personnel
1589	h = 1.125" w = 1.75"	Obverse and reverse very badly preserved	Unintelligible
1590	h = 1.5" w = 2.0"	Reverse partially preserved	Receipt for grain
1591	h = 1.125" w = 1.5"	Obverse and reverse destroyed	Unclear, only portion of date preserved
1592	h = 1.25" w = 2.25"	Text partially preserved	List of people receiving commodities
1593	h = 1.125" w = 1.75"	Obverse and reverse almost totally destroyed	Unintelligible
1595	h = 1.0" w = 1.625"	Reverse poorly preserved	Receipt
1596	h = 1.625" w = 2.25"	Obverse and reverse badly preserved	Unintelligible
1598	h = 1.5" w = 2.125"	Reverse poorly preserved	Receipt
1599	h = 1.5" w = 2.125"	Reverse poorly preserved	Record of wool
1600	h = 2.0" w = 2.375"	Reverse poorly preserved	Record of silver and barley
1601	h = 2.125" w = 1.75"	Reverse poorly preserved	Record of boats at disposal of an individual
1602	h = 1.375" w = 2.125"	Reverse destroyed	Record of silver and gold
1603	h = 1.75" w = 2.25"	Reverse partially preserved	Record of various commodities
1604	h = 1.0" w = 1.75"	Lower portion of text broken off	Receipt for grain
1605	h = 2.125" w = 2.375"	Reverse partially preserved	List of commodities placed at disposal of various people
1606	h = 2.125" w = 2.25"	Portions of obverse and reverse broken	Letter (?)
1607	h = 1.375" w = 2.125"	Reverse poorly preserved	Record mentioning wool
1608	h = 2.0" w = 2.25"	Reverse poorly preserved	Record of gold at disposal of smiths
1611	h = 2.0" w = 2.5"	Reverse poorly preserved	Record mentioning numbers of animals
1612	h = 1.5" w = 2.125"	Obverse and reverse partially preserved	Receipt

CATALOGUE OF UNDATABLE TEXTS

<i>Inventory Number</i>	<i>Preserved Height and Width</i>	<i>State of Preservation</i>	<i>Description of Contents</i>
1613	h = 1.75" w = 2.25"	Obverse destroyed	Possibly receipt
1614	h = 1.125" w = 1.5"	Obverse and reverse destroyed	Unintelligible, only portion of date preserved
1623	h = 1.125" w = 1.75"	Reverse poorly preserved	Receipt
1628	h = 1.0" w = 1.25"	Text poorly preserved	Unclear, possibly receipt
1630	h = 1.25" w = 1.5"	Obverse and reverse poorly preserved	Unclear, possibly receipt
1638	h = 1.5" w = 2.0625"	Portions of obverse reverse broken off	Receipt and
1639	h = 1.25" w = 2.125"	Obverse destroyed	Unclear, only personal names on reverse preserved
1640	h = 2.0" w = 2.125"	Reverse broken	Promissory note
1641	h = 2.0" w = 2.375"	Obverse and reverse only partially preserved	Unintelligible
1646	h = 1.375" w = 2.0"	Reverse poorly preserved	Receipt
1649	h = 1.25" w = 1.75"	Obverse destroyed	Unclear, only personal names preserved
1650	h = 1.25" w = 1.75"	Text badly preserved	Unintelligible
1651	h = 1.125" w = 1.75"	Reverse poorly preserved	Promissory note
1666	h = 1.25" w = 1.75"	Obverse destroyed	Unintelligible
1667	h = 1.0" w = 1.75"	Reverse poorly preserved	Promissory note
1671	h = 1.125" w = 1.75"	Obverse destroyed, reverse partially preserved	Unclear, possibly receipt or promissory note
1672	h = 1.125" w = 2.0"	Reverse poorly preserved	Promissory note
1673	h = 1.125" w = 1.75"	Reverse badly preserved	Unclear
1674	h = 2.0" w = 2.375"	Reverse poorly preserved	Ration text
1675	h = 3.875" w = 2.5"	Lower portion of obverse broken off various people	Record of grain placed at disposal of
1676	Fragments only	Fragmentary	Unintelligible

CATALOGUE OF UNDATABLE TEXTS

<i>Inventory Number</i>	<i>Preserved Height and Width</i>	<i>State of Preservation</i>	<i>Description of Contents</i>
1677	h = 1.125" w = 1.75"	Obverse and reverse badly preserved	Unintelligible
1685	h = 1.5" w = 1.75"	Reverse partially preserved	Receipt
1687	h = 1.125" w = 1.75"	Reverse partially preserved	Receipt
1688	h = 1.125" w = 1.875"	Reverse poorly preserved	Promissory note
1689	h = 1.125" w = 1.375"	Obverse destroyed	Unclear, only names preserved
1691	h = .5" w = 1.125"	Reverse poorly preserved	Receipt
1695	Fragments only	Fragmentary	Unintelligible
1696	Fragments only	Fragmentary	Unintelligible
1697	Fragments only	Fragmentary	Unintelligible
1698	Fragments only	Fragmentary	Unintelligible
1701	h = 1.125" w = 1.75"	Reverse partially preserved	Receipt for gold
1705	h = 1.25" w = 1.875"	Obverse and reverse badly preserved	Unclear, only personal names remain
1707	h = 1.375" w = 2.0"	Obverse and reverse poorly preserved	Unintelligible
1710	h = 1.125" w = 1.75"	Text poorly preserved	Unclear, possibly receipt
1713	h = 1.125" w = 1.75"	Reverse poorly preserved	Receipt
1725	h = 1.25" w = 1.875"	Reverse badly preserved	Unintelligible
1726	h = 1.125" w = 1.375"	Portion of text broken away	Unclear, possibly receipt or promissory note
1727	h = 1.5" w = 2.125"	Reverse poorly preserved	List of amounts of grain

Texts Arranged According to Inventory Number

<i>Inventory Number</i>	<i>Catalogue Number</i>	<i>Inventory Number</i>	<i>Catalogue Number</i>	<i>Inventory Number</i>	<i>Catalogue Number</i>
1504	1	1571	17	1660	112
1505	21	1576	68	1661	11
1506	72	1585	44	1662	7
1512	46	1594	41	1663	26
1515	88	1597	105	1664	5
1516	103	1609	47	1665	83
1518	61	1610	9	1669	73
1519	13	1615	107	1670	75
1521	98	1616	15	1678	100
1524	42	1617	49	1679	69
1525	87	1618	34	1680	29
1528	16	1619	40	1681	25
1529	95	1620	93	1682	67
1532	77	1621	35	1683	51
1534	12	1622	86	1686	113
1535	62	1624	84	1690	108
1536	10	1625	78	1692	24
1538	14	1626	82	1693	27
1541	89	1627	37	1694	28
1542	91	1629	8	1699	60
1543	64	1631	36	1700	111
1544	32	1632	18	1702	70
1546	23	1633	102	1706	80
1548	96	1634	97	1708	76
1549	90	1635	65	1709	55
1550	63	1642	45	1711	71
1551	66	1643	2	1712	101
1553	85	1644	58	1714	54
1554	94	1645	57	1715	30
1558	22	1648	99	1716	31
1560	4	1652	74	1717	52
1561	19	1653	79	1718	109
1562	48	1654	92	1719	39
1563	81	1655	3	1721	104
1564	43	1656	20	1722	110
1567	33	1657	59	1723	38
1568	106	1658	50	1724	53
1570	56	1659	6		

Texts Arranged in Chronological Order

<i>Year</i>	<i>Month</i>	<i>Day</i>	<i>Reign</i>	<i>Text Number</i>
1	3	21	<i>Nabu-apla-ušur</i>	36
1	10	24	" " "	49
2	10	17	" " "	4
3	2	4	" " "	42
3	9	22	" " "	12
3	11	8	" " "	111
9	9	2	" " "	10
9	10	12	" " "	112
9	11	14	" " "	9
10	1	8	" " "	48
10	9	22	" " "	35
11	11	27	" " "	8
12	7	2	" " "	45
13	2	13	" " "	113
14	3	20	" " "	33
14	7	14	" " "	34
14	12b	2	" " "	15
15	3	16	" " "	37
15	3	24	" " "	24
15	12	5 (?)	" " "	59
19	2	26	" " "	64
19	4	16	" " "	54
19	5	2	" " "	20
20	3	30	" " "	38
1	9	6	<i>Nabu-kudurri-ušur</i>	5
1	11	19	" " "	44
2	3	...	" " "	78
3	8	13	" " "	102
3	8	15	" " "	106
3	11	7	" " "	28
4	6	...	" " "	86
5	12	27	" " "	114
7	2	7	" " "	29
9	7	13	" " "	81
10	11	22	" " "	115
11	3	24	" " "	41
11	7	14	" " "	55
12	3	28	" " "	23
12	4	17	" " "	31
12	12	8	" " "	13
13	2 (?)	24	<i>Nabu-kudurri-ušur</i>	72
13	3	16	" " "	119
13	7	28	" " "	117
13	9	21	" " "	56
13	10	28	" " "	14
13	12 (?)	12	" " "	94
14	12	19	" " "	32
15	4	3	" " "	25
15	4	6	" " "	16
15	9	10	" " "	39

TEXTS ARRANGED IN CHRONOLOGICAL ORDER

Year	Month	Day	Reign	Text Number
15	12	27	" " "	46
16	4	1	" " "	105
16	7	1	" " "	17
16	10	5	" " "	73
16	12	20	" " "	116
17	9	27	" " "	18
17	11	25	" " "	21
18	1	15	" " "	65
19	10	24	" " "	101
20	4	4	" " "	27
20	5	11	" " "	66
20(?)	...	6	" " "	89
21	3	29	" " "	70
21	6	15	" " "	51
22	10	16	" " "	118
22	11	3	" " "	2
23	6	19	" " "	75
23	8	17	" " "	1
23	...	...	" " "	92
24	7	2	" " "	40
26	4	24	" " "	76
26	5	16	" " "	30
28	4	29	" " "	22
30	9	11	" " "	19
31	1	27	" " "	87
32	12b	19	" " "	108
33	1	5	" " "	103
34	...	...	" " "	26
35	11	3	" " "	104
35(?)	12	19	" " "	95
35	...	10	" " "	100
35	...	18	Nabu-kudurri-ušur	96
37	1	2	" " "	77
37	9	1	" " "	97
40	4	28	" " "	69
40	11	2	" " "	50
41	...	16	" " "	107
...	1	20	" " "	57
...	5	21	" " "	110
...	...	11	" " "	93
...	...	...	" " "	99
Acc	7	10	Amēl Marduk	68
Acc	10	4	" " "	79
3	7	16	Nergal-šarra-ušur	43
1 (?)	4	...	Nabu-na'id	71
1	6	19	" " "	109
2	3	4	" " "	74
2	11	13	" " "	120
5	1	12	" " "	58
5	2	10	" " "	3
5	4	15	" " "	60
6	3	16	" " "	61
6	9	5	" " "	6
9	...	...	" " "	53

TEXTS ARRANGED IN CHRONOLOGICAL ORDER

Year	Month	Day	Reign	Text Number
10	1	6	" "	62
11	3	3	" "	122
11	3	4	" "	121
11	6	11	" "	11
11	...	1	" "	85
11	...	14	" "	91
14	9	14	" "	80
...	1	21	" "	82
...	11	15	" "	7
...	11	26	" "	98
...	...	1	" "	83
4	3	23	Kuraš	63
2	6	27	Kambuzija	90
2	...	28	" "	67
5	...	6	" "	88
6	9	11	" "	47
6	12b	13	" "	84

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<i>Nar Bitqa ša Bēl-ētir</i> (wr. bitqa šā ^d EN-SUR)	81:14; 84:17
<i>Nar Bitqa ša Ladnanu</i> (wr. bit-qa šā la-ad-na-nu)	85:3, 14
<i>Nar Innin</i> (wr. ^d INNIN.NA)	89:12; 101:2, 9
<i>Nar Mekiri</i> (wr. me-ki-ri)	64:7
<i>Nar ša Bit-ilani</i> (wr. šā Ē.DINGIR.MEŠ)	84:2
<i>Šihu ša Bēlit ša Uruk</i> (wr. šī-i-ḫu šā ^d GĀŠAN šā UNUG.KI)	78:20; 81:14; 84:17

Texts in Transliteration and Translation

1 WHM 1504

- 1) 'x' MA.NA 16 GÍN KÙ.BABBAR *ri-bi-it*
- 2) *u-il-tim* MEŠ šā 1 GÚ.UN 45 MA.NA KÙ.BABBAR
- 3) ŠAM SÍG.HLA šā ina IGI IdEN-DÙ
- 4) A-šū šā IdU-NUMUN A Id'in-nin' 'x'
- 5) u IdSÜ-MU-ŠEŠ A-šū šā Id'xx' [...]
- 6) 2-5/6 MA.NA 1 GÍN KÙ.BABBAR 'ŠAM'
- 7) 18-1/2 GÍN *gi-ru-ú* KÙ.GI 'a-di *muḫ-bi'* [...]
- 8) *ir-bi* šā IdEN-TIN-*it* LÚ *mu-kil* *ap-pa-a-ta*
- 9) a-na 5 GÍN.ĀM 2-ta ŠU^{II}.MEŠ a-di *muḫ-bi* 6 GÍN
- 10) 28 *ir-bi* šā IdNUMUN-*ia*
- 11) A-šū šā IdEN-MU-GAR-*un*
- 12) 'PAP' 6 5/6 MA.NA 6 GÍN KÙ.BABBAR šā ina IGI IdEN-DÙ A-šū šā IdU-NUMUN
- 14) 2 MA.NA 14 GÍN ina KÙ.BABBAR šā ina IGI TIN-*fu*
- 15) A-šū šā IdEN-BA-šā A *ir-a-nu*
- 16) PAP 9 MA.NA KÙ.BABBAR *ku-um* KÙ.BABBAR
- 17) 'šā' IdU+GUR-PAP LÚ.GAL 'ka-a-*ri*'
- 18) ina ŠU^{II} IdEN-DÙ A-šū šā IdU-NUMUN *iš-šū-ú* a-na IdEN-DÙ A-šū šā IdU-NUMUN *na-din*
- 20) [...] *ia* A-šū šā 'xxx' [...]
- 21) [...] A-šū šā IdAG [...]
- 22) TIN.TIR.KI ITU.APIN UD.17.KAM
- 23) MU.23.KAM IdAG-NÍG.DU-ŠEŠ
- 24) LUGAL TIN.TIR.KI
- 25) 'x' MA.NA 'xxxx'
- 26) a-na GIM.EŠ e-*fir*

Translation

(Document concerning) . . . minas, sixteen shekels of silver, the amount remaining (from the) contracts for one talent, forty-five minas of silver, the equivalent (lit., price) of wool which was placed at the disposal of Bēl-ibni, son of Mukīn-zēri, descendant of 'Innin' [...]. and Marduk-šuma-ušur, son of [...] for one-third mina, one shekel of silver, the

'equivalent' of eighteen and thirteen twenty-fourths shekels of gold 'in addition to' [...] offering of Bēl-uballiṣ, the chariot driver, for five and two-thirds shekels, in addition to six shekels, twenty-eight (shekels are) the . . . , offering of Zērija, son of Bēl-šuma-iškun—total of six and five-sixths minas, six shekels of silver, which were placed at the disposal of Bēl-ibni, son of Mukīn-zēri, (and) two minas, fourteen shekels, from the silver which was placed at the disposal of Balāṣu, son of Bēl-iqīša, descendant of Irani—total of nine minas of silver, in place of the silver 'which' Nergal-našir, the overseer of the quay, received (lit., brought) from Bēl-ibni, son of Mukīn-zēri (and) which was given to Bēl-ibni, son of Mukīn-zēri [...] son of Nabū [...] Babylon, month of Araḫsamnu, seventeenth day, twenty-third year of Nabū-kudurri-ušur, king of Babylon. [...] minas [...] have been paid for the property (lit., the reeds).

2 WHM 1643

- 1) 23 1/2 MA.NA UD.KA.BAR KI 'x' [...]
- 2) 6 2/3 MA.NA 'AN.BAR' 'x' [...] 'xxx'
- 3) 7 1/2 MA.NA ŠAM AN.BAR [...]
- 4) 35 MA.NA 1/3 5 GÍN UD.KA.BAR ina UD.KA.BAR
- 5) *šul-lum-du* šā ina *muḫ-bi-šū* IdAMAR.UD-DUB-NUMUN
- 6) A-šū šā IdD^{II}.INNIN a-na É-AN.NA IGI-*ir*
- 7) 44 MA.NA UD.KA.BAR *ha-a-fu*
- 8) 'xxxx' ŠAM 20 MA.NA UD.[KA.BAR] [...]
- 9) 5 MA.NA 10 GÍN AN.BAR *ku-um* 3 1/2 MA.[NA] [...]
- 10) 'xxx' *pi* šā 'xx' *ri* a-na 2 MA.NA 'xx' [...]
- 11) PAP 49 1/2 MA.NA UD.KA.BAR IdAG-DU [...]
- 12) A-šū šā IdD^{II}.15 IGI-*ir*
- 13) ITU.ZIZ UD.3.KAM MU.22.KAM dAG-NIG.DU-ŠEŠ

TEXTS IN TRANSLITERATION AND TRANSLATION

14) LUGAL TIN.TIR.KI

Translation

Twenty-three and one-half minas of bronze, the 'equivalent (lit., price)' of six and two-thirds minas of 'iron' [...] seven and one-half minas, the equivalent (lit., price) of [...] thirty-five minas, twenty-five shekels of bronze from the final payment of bronze which was charged against Marduk-šapik-zēri, son of Ibni-Innin, were received at Eanna. Nabū-mukīn [...], son of Ibni-Ištar, has received forty-four minas of bronze that have been weighed out [...], equivalent of twenty minas of bronze [...], five minas, ten shekels of iron in place of three and one-half minas [...] which [...] for two minas [...]—total of forty-nine and one half minas of bronze. Month of Šabaṣu, third day, twenty-second year of Nabū-kudurri-ušur, king of Babylon.

3 WHM 1655

- 1) 5 (BÁN) KAŠ *pa-ṣu-ú*
- 2) a-na LÚ.SIMUG UD.KA.BAR
- 3) šā UD.KA.BAR
- 4) [...] *ma ka a* 'x'
- 5) [...] 'ab' *ha* 'ru'
- 6) [...] dDI.KU⁵-KAM
- 7) *ma-bi-ir*
- 8) ITU.GUD UD.10.KAM
- 9) MU.5.KAM dAG-I
- 10) LUGAL TIN.TIR.KI

Translation

(Document concerning) thirty qa of white beer, for the bronzesmith [...] bronze [...] Madānu-ērīš has received. Month of Ajaru, tenth day, fifth year of Nabū-na'id, king of 'Babylon'.

4 WHM 1560

- 1) 1/2 MA.NA 1/2 GÍN KÙ.GI
- 2) *man-di-ti* šā 'xxxxx'
- 3) 14 *šul-pu*
- 4) 2 *hu-pu* 'xx'

- 5) *ina lib-bi* 12 GÍN 'KÙ.GI'
- 6) *man-di-ti* 'xxx'
- 7) UD.'x.KAM'
- 8) 18 1/2 GÍN KÙ.GI
- 9) *ina NÍG.GA ina muḫ-bi*
- 10) *šā* 'šā-du-nu' LÚ.KÙ.DIM
- 11) ITU.AB UD.17.KAM
- 12) MU.2.KAM

Translation

(Document concerning) one-half mina, one-half shekel of gold, mountings of [...], fourteen objects, (and) two [...]. From this amount, twelve shekels of 'gold,' mountings [...] the . . . day, (and) eighteen and one-half shekels of gold (are) from the treasury (and) are charged against Šadūnu, the goldsmith. Month of Tebetu, seventeenth day, second year.

5 WHM 1664

- 1) 4 MA.NA 1/3 GÍN KÙ.BABBAR *nu-uh-ḫu-tū*
- 2) 15 2/3 MA.NA KÙ.BABBAR *ha-a-fu*
- 3) 23 MA.NA KÙ.BABBAR ŠAM 2 1/2 MA.[NA] 'x' [GÍN] KÙ.GI
- 4) a-na 9 GÍN 4-ut [...]
- 5) PAP.PAP 43 MA.NA KÙ.BABBAR ŠAM 'x'
- 6) a-na šā-ka-an IdAG-PAP A-šū šā 'xxx'
- 7) LÚ *gi-gal* šā É LÚ.UD.SAR.ŠE.GA IGI-*ir*

lower edge broken away

- 1) [...] *din* MU [...]
- 2) 'xxx' *ia* A-šū šā IdAMAR.UD-PAP DUMU *ir-a-nu*
- 3) IdAG-SUR-ZI.ME A-šū šā IdEN-DA DUMU *iš-gu-ú-a*
- 4) u LÚ.ŠID IdAMAR.UD-SUR A-šū šā IdEN-MU-GAR-*un*
- 5) LÚ.ŠID É-AN.NA ITU.GAN UD.6.KAM MU.I.KAM
- 6) dAG-NIG.DU-PAP LUGAL TIN.TIR.KI

Translation

Four minas, one-third shekel of quality silver fifteen and two-thirds minas of silver in cash (lit., that have been weighed out),

(and) twenty-three minas of silver, the equivalent (lit., price) of two and one-half minas, . . . [shekels] of gold for nine and one-fourth shekels [. . .] grand total of forty-three minas of silver, the equivalent (lit., price) of [. . .] were received for the use of Nabû-našir, son of [. . .], the canal inspector of the temple, the *Sin-magir* official. [. . .] nadin-šumi (?) [. . .] son of Marduk-našir, descendant of Iranu, Nabû-ētir-napšati, son of Bēl-le'i, descendant of Šigūa, and the scribe, Marduk-ētir, son of Bēl-šuma-iškun, the temple accountant. Month of Kislimu, sixth day, first year of Nabû-kudurri-ušur, king of Babylon.

6
WHM 1659

- 1) [. . .] 9 GÍN 4¹-ut KÜ.GI
- 2) [. . .] 1¹ GÍS tal-lu
- 3) šá¹ UR.MAḤ LÜ.SUKKAL-lu
- 4) idEN-DÜ u idINNIN-MU-DÜ
- 5) LÜ.KÜ.DIM.ME maḥ-ru
- 6) ina 1/2 MA.NA šá¹ qu-ū-lu
- 7) 1¹ šá¹ dīn šū u 10-GÍN
- 8) 1¹ šá¹
- 9) ITU.GAN UD.5.KAM MU.6.KAM
- 10) dAG-IM.TUK LUGAL TIN.TIR.KI

Translation

(Document concerning) [. . .] nine and 'one-fourth' shekels of gold, [. . .] the sword with the lion's image (belonging to) the court official (?) which Bēl-ibni and Innin-šuma-ibni, the goldsmiths, have received, from the one-half mina which is (in) torques [. . .] and ten shekels [. . .]. Month of Kislimu, fifth day, sixth year of [Nabû]-na'id king of Babylon.

7
WHM 1662

- 1) 1 GÍN KÜ.GI ir-bi
- 2) šá¹ idAG-šu-lum-LUGAL
- 3) LÜ.GAL LÜ.GIR.LA
- 4) 1/2 GÍN KÜ.GI šá¹ a-na¹
- 5) 5 1/2 GÍN KÜ.BABBAR šá¹ ina¹ šU^{II}
- 6) 1¹ šal-ti-DINGIR na-šá-a

- 7) PAP 1 1/2 GÍN KÜ.GI
- 8) hum-mu-šū 1¹ ru
- 9) ina UDUN u pi-it-ru LA
- 10) a-na 1 GÍN 4-ut ḥal-lu-ru
- 11) KÜ.GI GUR a-na dul-la
- 12) ina IGI idEN-DÜ u idINNIN-MU-DÜ
- 13) LÜ.KÜ.DIM.ME ITU.ZÍZ
- 14) UD.15.KAM MU.6.KAM
- 15) dAG-IM.TUK LUGAL TIN.TIR.KI

Translation

(Document concerning) one shekel of gold, offering of Nabû-šillum-šarri, the man in charge of the sword bearers, (and) one-half shekel of gold which was brought 'by' Šalti-ili 'for' five and one-half shekels of silver. Total of one and one-half shekels of gold (with) one-fifth shekel being lost through . . . processing in the furnace (which) were returned for one and one-fourth shekels, plus one-tenth shekel of gold for processing (and which are) at the disposal of Bēl-ibni and Innin-šuma-ibni, the goldsmiths. Month of Šabaṭu, fifteenth day, 'sixth' year of Nabû-na'id, king of Babylon.

8
WHM 1629

- 1) 11 GÍN KÜ.GI 7 sa-an-ḥa-nu KÜ.GI
- 2) I-en šá KÜ.GI sa-an-ḥa-nu in-da-fū
- 3) 5 ḥar-ḥar-ru KÜ.GI šá iš ḥu[. . .]
- 4) idAG-PAP A-šū šá idU+GUR-MU
- 5) IGI-ir
- 6) [ITU].ZÍZ UD.28.KAM MU.11.KAM
- 7) dAG-A-PAP LUGAL TIN.TIR.KI

Translation

Nabû-našir, the son of Nergal-iddina, received eleven shekels of gold, seven golden rings (of which) one golden ring was missing, (and) five golden chains [. . .]. [Month] of Šabaṭu, twenty-eighth day, eleventh year of Nabû-apla-ušur, king of Babylon.

9
WHM 1610

- 1) 1/3 4 GÍN gam-ri AN.BAR
- 2) 1 šá 1¹ [. . .] AN¹.BAR
- 3) 1 ma ru 1¹ AN.BAR
- 4) 1 1¹ ḥa pi AN.BAR
- 5) idAG-NUMUN-MU LÜ.SIMUG.AN.BAR
- 6) ma-ḥir a-na
- 7) 1¹ mar-duk-a LÜ.SIMUG.UD.KA.BAR
- 8) a-na 1¹ šá-du-nu LÜ.KÜ.DIM
- 9) na-din ITU.ZÍZ UD.14.KAM
- 10) MU.9.KAM

Translation

Nabû-zēra-iddina, the ironsmith, has received twenty-four shekels, total amount of iron, one . . . of iron, one iron . . . (and) one [. . .] of iron (which) were given to Marduk, the bronzesmith, (and) to Šadūnu, the goldsmith. Month of Šabaṭu, fourteenth day, ninth year.

10
WHM 1536

- 1) 1/2 MA.NA 8¹ GÍN AN.BAR
- 2) 2-ta NÍG.GÍL.LA-a-ta AN.BAR
- 3) 3 kak-kab-ti AN.BAR
- 4) idAG-NUMUN-MU ma-ḥir
- 5) ITU. SIG4 UD.2.KAM MU.9.KAM

Translation

Nabû-zēra-iddina has received one-half mina, 'eight' shekels of iron, two iron sickles (and) three star-shaped iron objects. 'Month' of Simanu, second day, ninth year.

11
WHM 1661

- 1) 4 na-áš-ḥi-pi-tum
- 2) 1¹ ER-ia A-šū šá
- 3) 1¹ man-nu-a-ki-ar-ba-il
- 4) ma-ḥi-ir
- 5) ina pa-ni 1¹ e-rib-šū
- 6) A idna-na-a-MU
- 7) ITU.KIN UD.11.KAM

- 8) MU.11.KAM dAG-I
- 9) LUGAL TIN.TIR.KI

Translation

Ardija, son of Mannu-aki-arba'il, has received four shovels (which) is at the disposal of Eribšu, son of Nanâ-iddina. Month of Ululu, eleventh day, eleventh year of Nabû-na'id, king of Babylon.

12
WHM 1534

- 1) 2 2/3 MA.NA 7 GÍN
- 2) TA 1¹ KÜ.BABBAR
- 3) ina IGI 1¹ SU
- 4) LÜ.NAGAR
- 5) ITU.GAN
- 6) UD.22.KAM
- 7) MU.3.KAM

Translation

(Document concerning) two and two-thirds minas, seven shekels from the . . . silver placed at the disposal of Gimillu, the carpenter. Month of Kislimu, twenty-second day, third year.

13
WHM 1519

- 1) 7 1/2 MA.NA 8 GÍN 2-ta šU^{II}.ME
- 2) KÜ.BABBAR¹
- 2) ul-tu lib-bi ir-bi šá ITU.ŠE¹

(six lines of erasure)

- 3) ku-um ri-ḥa-a-ni šá dul-lu
- 4) šá TA¹ MU.9.KAM dAG-NÍG.DU-ŠEŠ
- 5) LUGAL TIN.TIR.KI a(1)-dā(1) (text: hu)
- 6) MU.11.KAM
- 7) dAG-NÍG.DU-ŠEŠ LUGAL TIN.TIR.KI
- 8) 1¹ šá dAG-šu-ū A 1¹ eria-ba
- 9) LÜ 1¹ šu 1¹ a a c-tir
- 10) ina GUB-su šá idMAŠ-LUGAL-ŠEŠ
- 11) LÜ qí-i-pi
- 12) ITU.ŠE UD.8.KAM MU.12.KAM
- 12) dAG-NÍG.DU-ŠEŠ LUGAL TIN.[TIR.KI]

Translation

(Document concerning) seven and one-half minas, eight and two-thirds shekels of 'silver' from the income for the 'month of Addaru' in place of the remainder of the materials which (are) 'from' the ninth year of Nabû-kudurri-ušur, king of Babylon, until (1) the eleventh year of Nabû-kudurri-ušur, king of Babylon (and which) Ša-Nabû-šû, son of Eriba, the . . . has paid. In the presence of Ninurta-šarra-ušur, the overseer (of Eanna). Month of Addaru, eighth day, twelfth year of Nabû-kudurri-ušur, king of Ba[bylon].

14
WHM 1538

- 1) 4 MA.NA KÙ.BABBAR a-na
- 2) du-lu šá É.GAL
- 3) ina ŠU^{II} Idin-nin-NUMUN-BA-šá
- 4) A-šû šá IdAG-ŠEŠ-MU
- 5) a-na IdAG-EN-šû-nu GIŠ
- 6) [...] MU-DU
- 7) 'xxx'
- 8) ITU.AB UD.28.KAM
- 9) MU.23.KAM
- 10) dAG-NÍG.DU-ŠEŠ
- 11) LUGAL TIN.TIR.KI

Translation

Nabû-bēšunu received four minas of silver for work (to be performed) in the palace from Innin-zēra-iqīša, son of Nabû-aḫa-iddina, for [...] šuma-ukīn [...]. Month of Tebetu, twenty-eighth day, twenty-third year of Nabû-kudurri-ušur, king of Babylon.

15
WHM 1616

- 1) 4 GÍN 4-ut LÁ-ḫi KÙ.BABBAR [...]
- 2) a-na 3 KUŠ šal-la-ni
- 3) 1 GÍN gi-ru-ū 'KÙ.BABBAR'
- 4) a-na KUŠ.MEŠ šá gam-ru'
- 5) u a-na UZU.DIR.MEŠ
- 6) bit-qa a-na I.GIŠ
- 7) a-na É ḫi-il-šu
- 8) ITU.DIRI.ŠE.GUR₁₀.KUD UD.2.KAM

9) MU.14.KAM

Translation

(Document concerning) three and three-fourths shekels of silver [...] for three tanned hides, one and one twenty-fourth shekels 'of silver' for the total number of hides and for . . . (and) one-eighth (shekel) for oil for the ḫilšu house. Month of Addaru, second day, fourteenth year.

Commentary

- 2) See text 29 and Weisberg, YOS 17:63, 64, 65, etc.

16
WHM 1528

- 1) 'i-na' 1 MA.NA KÙ.BABBAR šá it-ti
- 2) 'KAR-dEN
- 3) IdAG-DU-ŠEŠ 'xx' [...] a-na EDIN
- 4) na-šu-ū 'xx' [...] 'KAR-dEN
- 5) u 'TIN-šu šá a-na' [...] nin-du
- 6) šá ŠE.BAR a-na ID 'ḫar-rī' šá 'ab-da-a
- 7) šap-ru na-din 2 GÍN a-na
- 8) IdUTU-ŠEŠ-MU u IdAG-ŠEŠ.MEŠ-GI
- 9) šá a-na IGI LÚ 2-ū šap-ru
- 10) na-din 1/2 GÍN a-na 3 (BÁN) 'xxx' u
- 11) [...] LÚ.A.KIN.MEŠ šá LÚ.GAR.KUR
- 12) [...] 'KAR-dEN LÚ.ŠID É.GAL
- 13) [...] 5 1/2 GÍN a-na 'KAR-dEN
- 14) [...] 'x' 2-ū 'x'
- 15) 'šá it-ti' mar-duk a-na UGU
- 16) nin-du šá ŠE.BAR šap-ru na-din
- 17) 50 GÍN a-na IdEN-MU A IdAG-SUR
- 18) u IdAG-ŠEŠ-MU A Idna-na-a-KAM
- 19) a-na i-da-a-ta šá LÚ.ḫUN.GÁ.MEŠ
- 20) u LÚ.MÁ.LAH₄.MEŠ na-din
- 21) ITU.ŠU UD.6.KAM MU.15.KAM
- 22) dAG-NÍG.DU-ŠEŠ LUGAL TIN.TIR.KI

Translation

'From' the one mina of silver which was brought to the fields with Mušēzib-Bēl, 'Nabû'-bāni-aḫi, [...] Mušēzib-Bēl and Balāssu which was sent down to the watercourse of Abdā for [...] measured amount of barley; it was delivered (lit., given). Two shekels (of silver) for Šamaš-aḫa-iddina and Nabû-aḫḫē-šullim (and) which were sent down and placed at the

disposal of the two men were delivered. One-half shekel for eighteen qa (?) [...] the messengers of the governor [...] Mušēzib-Bēl, the palace accountant (lit., scribe) [...] five and one-half shekels for Mušēzib-Bēl [...] 'which' were sent down with Marduk and charged against the measured amount of barley were delivered. Fifty shekels were delivered to Bēl-iddina, son of Nabû-ēḫir and Nabû-aḫa-iddina, son of Nanā-ēriš, for wages for the workmen and the boatmen. Month of Du'uzu, sixth day, fifteenth year of Nabû-kudurri-ušur, king of Babylon.

17
WHM 1571

- 1) 1 GÍN KÙ.BABBAR a-na 'xx'
- 2) UD.'KA.BAR'
- 3) šá 'DU₁₀.GA-UNUG.KI šá a-na
- 4) TIN.TIR.KI
- 5) šap-ru na-din
- 6) 1/2 GÍN a-na par-su
- 7) a-na šá 'na-na-a' GIŠ
- 8) 1/2 GÍN a-na Idna-na-a' [...] LÚ.MUŠEN.DU
- 9) šá iḫ-šur a-na TIN.TIR.KI GIŠ
- 10) ITU.DU₆ [UD.x.] KAM MU.16.'KAM'
- 11) dAG-NÍG.[DU].ŠEŠ LUGAL TIN.TIR.KI

Translation

(Document concerning) one shekel of silver for . . . 'bronze,' belonging to Ṭabi-Uruk, which he sent to Babylon. It was delivered. One-half shekel, for the ritual of the goddess Nanā 'was received,' (and) one-half shekel was brought for birds Nanā [...], the fowler, to Babylon. Month of Tašritu, [...] day, sixteen year of Nabû-kudurri-ušur, king of Babylon.

18
WHM 1632

- 1) ina 'x' MA.NA AN.BAR
- 2) šá a-na 'ina-qi-bit'-dEN SUM-na-tū
- 3) 51 MA.NA 18 GÍN AN.BAR be ri 'xx'
- 4) 14 1/2 MA.NA 5 GÍN i si ti ne
- 5) PAP 1 GÚ.UN 2 MA.NA 53 GÍN 'xx'

- 6) ri-e-ḫi
- 7) 6 MA.NA 9 GÍN AN.BAR ina IGI-šû
- 8) 12 1/2 GÍN KÙ.BABBAR i-di 'šû'
- 9) c-[tū]
- 10) NÍG.ŠID ma-na-ti
- 11) 'ina-qi-bit'-dEN [...] tum-ma
- 12) ITU.GAN UD.27.KAM MU.17.KAM
- 13) dAG-NÍG.DU-ŠEŠ LUGAL TIN.TIR.KI
- 14) AN.BAR šá TA MU.16.KAM a-di
- 15) ITU.GAN MU.17.KAM

Translation

From the . . . minas of iron, which were delivered (lit., given) to Ina-qibit-Bēl, fifty-one minas, eighteen shekels of iron . . . fourteen and one-half minas, five shekels . . . —total of one talent, two minas, fifty-three shekels . . . remain. The remaining six minas, nine shekels of iron are at his disposal. 'His' wages of twelve and one-half shekels of silver 'have been paid'. The account of Ina-qi[bit-Bēl] [has been settled(?)]. Month of Kislimu, twenty-seventh day, seventeenth year of Nabû-kudurri-ušur, king of Babylon. The iron is from (the period beginning with) the sixteenth year until the month of Kislimu of the seventeenth year (of Nabû-kudurri-ušur).

19
WHM 1561

- 1) 'x' GÍN KÙ.BABBAR 5(BÁN) ŠE.BAR
- 2) IdINNIN-KA-ŠEŠ
- 3) ina ŠUK.ME-šû šá ITU.APIN
- 4) u ITU.GAN GIŠ
- 5) ITU.GAN UD.11.KAM
- 6) MU.30.KAM
- 7) dAG-NÍG.DU-ŠEŠ
- 8) LUGAL TIN.TIR.KI

Translation

Innin-pi-ušur received . . . shekels of silver (and) thirty qa of barley from his food allotment for the months of Araḫsamnu and Kislimu. Month of Kislimu, eleventh day, thirtieth year of Nabû-kudurri-ušur, king of Babylon.

20
WHM 1656

- 1) 6 MA.NA KÙ.BABBAR 2 KUŠ
til-li-nin-du
- 2) 2 šš-la-a-tū 10 MA.NA šī-in-du
- 3) 1.ME 1.GIŠ 2 KUŠ šal-la
- 4) 2 KUŠ du-šu-ū
- 5) LÚ qī-i-pi it-ti-šū
- 6) a-na muḫ¹ bi du-lu¹ šā¹ IGI
- 7) it-ta-ši
- 8) ITU.NE UD.2.KAM
- 9) MU.19.KAM

Translation

The overseer brought with him six minas of silver, two pieces of leather equipment, two measuring ropes (?), ten minas of wool, oil, sesame oil, two tanned hides of dušū leather, two šallu leather hides, (all of which were) charged against (lit., for) materials that were at (his) disposal. Month of Abu, second day, nineteenth year.

21
WHM 1505

- 1) 2 GIŠ ma-ši-bu šā¹ ŠE.GIŠ¹
- 2) [šā TA] LÚ.1¹ SUR-ū-tu¹ šā ITU.ŠE
- 3) IdAG-DÜ-ŠEŠ¹ A¹ šū šā¹ ER-dAG
GIŠ
- 4) I(Pi) 4(BAN) šā 10 UD. ÈŠ.ÈŠ
- 5) '4' šā qu-ul-lu-pu šā ITU.ŠE
- 6) šā a-ki-i UD.20.KAM 1-en BÂN ŠE.GIŠ¹
- 7) šā UD.8.KAM šā ITU.DU₆
- 8) IdAG-ka-gir A¹ a-qar-A¹ GIŠ¹
- 9) ITU.ZIZ UD.25.KAM MU.14.KAM
- 10) dAG-NIG.DU-ŠEŠ LUGAL TIN.TIR.KI

Translation

Nabû-bāni-āḫi, 'son' of Arad-Nabû, brought two measures of 'sesame oil' [which are from] the prebend of the guild of oil makers for the month of Addaru Nabû-kāšir, son of Aqar-apli, 'received' one pi, twenty-four qa (of sesame oil) for ten festival days (and) four sweet cakes for the month of Addaru, which is in like manner as the twentieth day (and) six qa of sesame oil (in like manner) as the eighth

day of the month of Tašritu. Month of Šabaṭu, twenty-fifth day, fourteenth year of Nabû-kudurri-ušur, king of Babylon.

Commentary

- 2) See parallel in VAS 15 28:5 and BIN 1 96:5 and 10 as well as Nbn 424:6.

22
WHM 1558

- 1) 1(Pi) 4(BÂN) 3 qa ŠE.GIŠ¹
- 2) šā 10¹ UD. ÈŠ.ÈŠ.MEŠ
- 3) 4 šā qu-ul-lu-pu
- 4) šā TA lib-bi ITU.¹KIN¹
- 5) a-di UD.¹x¹.KAM šā ITU.¹x¹
- 6) 'xx' [...] 'xxx'
- 7) [...]
- 8) ITU.DU₆ UD.29.KAM
- 9) MU.28.KAM dAG-NIG.DU-ŠEŠ
- 10) LUGAL TIN.TIR.KI

Translation

(Document concerning) one pi, twenty-seven qa of sesame oil for ten and one-half festival days (and) for sweet cakes which from the middle of the month of 'Ukulu' until the . . . day of the month of [...]. Month of Tašritu, twenty-ninth day, twenty-eighth year of Nabû-kudurri-ušur, king of Babylon.

23
WHM 1546

- 1) 5-ta U₈.SALAL
- 2) šā a-na 5 GIN KÙ.BABBAR
- 3) a-na IdAG-NUMUN-DÜ
- 4) A¹ TIN-su na-dan-na
- 5) [...] 'xxx' IGI-ir
- 6) [...] 'xxx'
- 7) [...] 'x' bu
- 8) ITU.SIG₄ UD.28.KAM
- 9) MU.13.KAM dAG-NIG.DU-ŠEŠ
- 10) LUGAL TIN.TIR.KI

Translation

[...] . . . has received five-year-old ewes which were delivered (lit., given) to Nabû-zēra-ibni, son of Balassu, for five

shekels of silver [...]. Month of Simanu, twenty-eighth day, thirteenth year of Nabû-kudurri-ušur, king of Babylon.

24
WHM 1692

- 1) 30 UDU pu-ḫa-lum
- 2) 1 ME 93 U₈.Ū.TU
- 3) 24 UDU.MAŠ.GAL.ME
- 4) 64 UDU.MAŠ.SAL.ME
- 5) 2 MAŠ.GAL
- 6) ŪZ
- 7) MAŠ.TUR
- 8) SAL.AŠ.QAR
- 9) PAP 3 ME 16 U₈.UDU.HIA
- 10) ina IGI IdAG-ŠEŠ-KAM A¹ IdAG-MU
- 11) ITU.SIG₄ UD.24.KAM
- 12) MU.15.KAM dAG-A-PAP
- 13) LUGAL TIN.TIR.KI

Translation

Thirty rams, one hundred ninety-three ewes that have given birth, twenty-four full-grown rams, sixty-four full-grown ewes, two adult he-goats, a she-goat, a male kid, a female kid, total of three hundred sixteen sheep and goats were placed at the disposal of Nabû-aḫa-ēriš, son of Nabû-iddina. Month of Simanu, twenty-fourth day, fifteenth year of Nabû-apla-ušur, king of Babylon.

25
WHM 1681

- 1) 1 UDU.NITÁ ul-lu
- 2) É.GUR₇.UD.3.KAM
- 3) šā ITU.ŠU a-na
- 4) É.AN.NA
- 5) pa-ri-is
- 6) ITU.ŠU UD.3.KAM MU.15.KAM
- 7) IdAG¹.NIG.DU-ŠEŠ LUGAL TIN.TIR.KI

Translation

One ram was selected from the storehouse on the third day of the month of Du'uzu for the (religious ceremony in) Eanna. Month of Du'uzu, third day,

fifteenth year of 'Nabû¹-kudurri-ušur, king of Babylon.

26
WHM 1663

- 1) 2 UDU.NITÁ šā IdAG-DU-[-. . .]
- 2) IdAG-KAM 'x' ū [-. . .]
- 3) MU.34.KAM IdAG-NIG.DU-ŠEŠ
- 4) ul-tu¹ AB.GAL¹.MEŠ ra¹ 'xx' [-. . .]
- 5) 1-en GANÁM 1-en UDU.NITÁ
- 6) 1 UDU.NITÁ šā ina TIN.TIR.KI
- 7) PAP 3 UDU.NITÁ šā IdAG¹.KAL¹
- 8) ina É.UDU.NITÁ šā dGASAN šā UNUG.KI
- 9) a-na IdÜ-ia A-šū šā Id¹ 'xxx'
- 10) id-din-nu

Translation

(Document concerning) two sheep which Nabû-mukīn-[-. . .] Nabû-ēriš [-. . .] thirty-fourth year of Nabû-kudurri-ušur from the 'full-grown cows' [-. . .] one ewe, one ram, (and) one sheep which is from Babylon—total of three sheep which Nabû-'dannu' delivered (lit., gave) to Bānija, son of [-. . .] (and which were) from the sheep shed of the Lady of Uruk.

27
WHM 1693

- 1) '5' KUŠ.MEŠ
- 2) 'šā' MAŠ.GAL
- 3) Id INNIN-MU.KAM
- 4) A¹ IdAG-ŠEŠ.ME-GI
- 5) IGI-ir
- 6) ITU.ŠU. UD.4.KAM
- 7) MU.20.KAM
- 8) IdAG-NIG.DU-ŠEŠ
- 9) LUGAL TIN.TIR.KI

Translation

Innin-šuma-ēriš son of Nabû-aḫē-šullim, received five goat hides. Month of Du'uzu, fourth day, twentieth year of Nabû-kudurri-ušur, king of Babylon.

28
WHM 1694

- 1) 3 GUD *pu-hal*
- 2) 52 AB.GAL.ME
- 3) 10 GUD 2.ME
- 4) 13 AB 2.ME
- 5) 13 GUD.NINDA.ME
- 6) 13 AB.NIGIN.ME
- 7) PAP 1 ME 4 AB.GUD.HLA
- 8) *ina* IGI ¹AG-MU-DU
- 9) A-¹šū ¹šā ¹AG-NUMUN-MU
- 10) ITU.ZIZ UD.7.KAM
- 11) MU.3.KAM ¹AG-NIG.DU-ŠEŠ
- 12) LUGAL TIN.TIR.KI

Translation

Three bulls, fifty-two full-grown cows, ten bulls in their second year, thirteen cows in their second year, thirteen head of young cattle, thirteen "free-roaming" cows, total of one hundred four cattle are at the disposal of Nabû-šuma-ibni, son of Nabû-zēra-iddina. Month of Šabaṭu, seventh day, third year of Nabû-kudurri-ušur, king of Babylon.

29
WHM 1680

- 1) ¹12¹ KUŠ *du-šu-ū*
- 2) ¹4¹ KUŠ *šal-lu-nu*
- 3) [PAP 16 KUŠ].ME ¹AG-NUMUN-BA-šā
- 4) A-¹šū ¹šā ¹EN-ŠEŠ-MEŠ-SU
- 5) IGI-ir
- 6) 12 KUŠ *du-šu-ū*
- 7) 3 KUŠ *šal-lu*
- 8) PAP 15 KUŠ.ME
- 9) ¹NUMUN-ū-tu A ¹UDUTU-SU
- 10) IGI-ir
- 11) ¹ITU¹.GUD UD.7.KAM
- 12) MU.¹5¹.KAM ¹AG-NIG.DU-PAP
- 13) LUGAL TIN.TIR.KI

Translation

Nabû-zēra-iqīša, son of Bēl-ahhē-erība, received twelve *dušū* hides and "four" *šallu* hides [total of sixteen hides]. Zērūtu, son of Šamaš-erība, received twelve *dušū* hides and three *šallu* hides, total of fifteen hides. Month of Ajaru, seventh day, "fifth" year of Nabû-kudurri-ušur, king of Babylon.

Commentary

- 1) See text 15 and Weisberg, YOS 17:63, 64, 65, etc.

30
WHM 1715

- 1) 10 UDU SÁ.DUG₄ šā ¹AG-APIN-eš
- 2) A-šū šā ¹ar-ra-bi
- 3) ¹ŠEŠ-ia-at-i
- 4) [LÚ].SIPA-šū IGI-ir
- 5) *ina* ¹IGI¹ KU-¹t¹AMAR.UD
- 6) ¹LÚ.SIPA SÁ.DUG₄
- 7) [ITU].NE UD.16.KAM
- 8) [MU].¹26¹.KAM ¹AG-NIG.DU-ŠEŠ
- 9) [LUGAL] TIN.TIR.KI

Translation

(Document concerning) ten sheep, regular offering of Nabû-ēriš, son of Arrabi, (which) Aḫu-jāti (?), his shepherd, has received (and) which were placed "at the disposal" of Tukulti-Marduk, the keeper of the regular offerings. [Month] of Abu, sixteenth day, "twenty-sixth" [year] of Nabû-kudurri-ušur, [king] of Babylon.

31
WHM 1716

- 1) 1 *pag-ra* šā UDU.¹NITA¹ ka-lum
- 2) šā *ina* EDIN *mi-ti*
- 3) ¹BAD.MAH-¹AMAR.UD
- 4) LÚ.SIPA.SÁ.DUG₄
- 5) *ma-ḫi-ir*
- 6) ITU.ŠU UD.17.KAM
- 7) MU.12.KAM ¹AG-NIG.DU-ŠEŠ
- 8) LUGAL TIN.TIR.KI

Translation

Tukulti-Marduk, the keeper of the regular offerings, received one carcass of an offering lamb which had died in the field. Month of Du'uzu, seventeenth day, twelfth year of Nabû-kudurri-ušur, king of Babylon.

32
WHM 1544

- 1) 16 ¹xxx¹ šā ¹AB.GAL.ME¹
- 2) 4 šā GUD ¹xxx¹
- 3) 6 šā AB.¹xx¹.ME
- 4) PAP 26 KUŠ AD.ME
- 5) ¹qar-da-a-a
- 6) IGI-ir ITU.SIG₄
- 7) UD.20.KAM
- 8) MU.14.KAM

Translation

Qardaja has received sixteen cadavers (?) of "full-grown cows," four cadavers (?) of cattle, six "free-roaming" (?) cows—total of twenty-six cadavers. Month of Simanu, twentieth day, fourteenth year.

33
WHM 1567

- 1) 1 GUD *pag-ri* šā GUD ¹um-man¹
- 2) ¹AG-NUMUN-DU A ¹mar-duk
- 3) IGI-ir
- 4) ITU.DUG₆ UD.14.KAM
- 5) MU.14.KAM

Translation

Nabû-zēra-ukīn, son of Marduk, has received one carcass of a "trained" ox. Month of Tašritu, fourteenth day, fourteenth year.

34
WHM 1618

- 1) *l-en* *pu-ḫa-lum*
- 2) ¹30¹ AB.Ū.TU.ME
- 3) 19 AB 3-ū-a-ḫi
- 4) 4 AB 3-ū
- 5) 17 AB 2-ū-a-ḫi
- 6) ¹x¹ AB 2-ū
- 7) ¹x¹ AB.NIGIN.MEŠ
- 8) ¹6¹ GUD.NINDA.MEŠ
- 9) PAP 1 ME 20 AB.GUD.HLA *ina lib-bi*
- 10) *qa-bu-ut-ti* šā ¹TIN-su
- 11) *ina* IGI ¹bi-bi-e-a A ¹ŠEŠ.MU
- 12) ITU.GAN UD.22.KAM MU.10.KAM
- 13) ¹AG-A-PAP LUGAL TIN.TIR.KI

Translation

One bull, "thirty" cows that have given birth, nineteen cows in their third year, four bulls in their third year, seventeen cows in their second year, . . . bulls in their second year, . . . "free-roaming" cows, "six" head of young cattle—total of one hundred cattle from the corral of Balassu are at the disposal of Bibēa, son of Aḫa-iddina. Month of Kislimu, twenty-second day, tenth year of Nabû-apla-ušur, king of Babylon.

35
WHM 1621

- 1) 20 UDU *pu-ḫa-lu*
- 2) 1 ME 28 U₈.TU
- 3) 12 UDU.MAŠ.GAL.ME
- 4) 57 [UDU].¹MAŠ¹.SAL.ME
- 5) MAŠ.GAL
- 6) ŪZ
- 7) MAŠ.¹TUR¹
- 8) SAL.AŠ.QAR
- 9) PAP 2 ME 17 U₈.UDU.HLA
- 10) *ina* IGI ¹EN-SUR A ¹AG-¹...
- 11) [ITU].SIG₄ UD.21.KAM MU.1.¹KAM¹
- 12) ¹AG¹.A-PAP LUGAL E.KI

Translation

Twenty rams, one hundred twenty-eight ewes that have given birth, twelve full-grown rams, fifty-seven full-grown ewes, a he-goat, a she-goat, a male kid, a female kid—total of two hundred seventeen sheep and goats are placed at the disposal of Bēl-ēṭir, son of Nabû-¹... [Month] of Simanu, twenty-first day, first year of "Nabû" ¹apla-ušur, king of Babylon.

36
WHM 1631

- 1) DIŠ+šū UDU *pu-ḫal*
- 2) 3 ME 75 U₈.Ū.TU.ME
- 3) 49 UDU MAŠ.GAL.ME
- 4) 1 ME 20 UDU.MAŠ.SAL.ME
- 5) 4 MAŠ.GAL
- 6) 11 ŪZ

- 7) 1 MAŠ.TUR
8) 2 SAL.Š.QAR
9) PAP 6 ME 21 U₈.UDU.ĪLA
10) ina IGI NUMUN-ia A¹IdEN¹.SUR
11) 31 UDU pu-ḫal ina IGI-šū
12) ITU.SIG₄ UD.16.KAM
13) MU.15.KAM

Translation

Sixty rams, three hundred seventy-five ewes that have given birth, forty-nine adult rams, one hundred twenty adult ewes, four he-goats, eleven she-goats, one male kid, two female kids—total of six hundred twenty-one sheep and goats are at the disposal of Zērija, son of Bēl-ētir. Thirty-one (additional) rams are at his disposal. Month of Simanu, sixteenth day, fifteenth year.

37

WHM 1627

- 1) 30 UDU pu-ḫal
2) 2 ME 20 U₈.U¹TU¹ ME
3) 30 UDU [MAŠ.GAL.ME]
4) 50 UDU MAŠ.¹SAL¹.ME
5) 5 MAŠ.GAL.ME
6) 4 ŪZ
7) 1¹ MAŠ.TUR
8) 2 SAL.Š.QAR
9) PAP 3 ME 42 U₈.UDU.ĪLA
10) ina IGI IdIGI.DU-KAM
11) 79¹ UDU ina IGI-šū
12) ITU.SIG₄ UD.30.KAM MU.20.KAM
13) dAG-A-PAP LUGAL TIN.TIR.KI¹

Translation

Thirty rams, two hundred twenty ewes that have given birth, thirty [adult] rams, fifty adult ewes, five he-goats, four she-goats, one male kid, two female kids—total of three hundred forty-two sheep and goats are at the disposal of Nergal-ēriš. Seventy-nine (additional) sheep are at his disposal. Month of Simanu, thirtieth day, twentieth year of Nabū-apla-ušur, king of Babylon.

- Commentary
3, 4) Restorations are based on parallels in 35:3,4; 36:3,4, etc.

38

WHM 1723

- 1) 4 UDU.NITA.MEŠ 2 SILA.MEŠ
2) ul-tu ITU.¹APIN¹ UD.24.KAM
3) a-di UD.26.KAM a-na
4) d¹in-nin par-su
5) B¹AD.MA¹H-¹AMAR.UD
6) L¹U.SIPA S¹A.DUG₄
7) IGI-ir
8) ITU.GAN UD.10.KAM
9) MU.15.KAM dAG-NIG.DU-ŠEŠ
10) LUGAL TIN.TIR.KI

Translation

Tukulti-Marduk, the keeper of the regular offerings, received four rams and two female lambs that were selected for (sacrifice to) Innin from the twenty-fourth to the twenty-sixth day of the month of Arahsamnu. Month of Kislimu, tenth day, fifteenth year of Nabū-kudurri-ušur, king of Babylon.

39

WHM 1719

- 1) 30 UDU S¹A.DUG₄ šā IdUTU-DU-ŠEŠ
2) A-šū šā IdEN-ŠEŠ-MU
3) 4¹ šā Idna-na-a-MU xxx¹
4) [...] MEŠ šā IdAG¹-LUGAL-ŠEŠ x¹
5) x¹ šā IdAG¹-MU¹-GIŠ A-šū šā IdTIN-su
6) xxx¹ S¹A.DUG₄
7) šā¹ L¹U.NA.GADA.MEŠ mah-ru
8) ina IGI IdKU-¹AMAR.UD
9) A-šū šā IdNIG.DU L¹U.SIPA S¹A.DUG₄
10) ITU.DU₆ UD.2.KAM MU.24.KAM
11) dAG-NIG.DU-ŠEŠ
12) LUGAL TIN.TIR.KI

Translation

Thirty sheep, the regular offering of Šamaš-bani-aḫi, son of Bēl-aḫa-iddina, four belonging to Nanā-iddina . . . Nabū-šarra-ušur [...] Nabū-šumu-lišir, son of Balassu, . . . the regular offering of the

gardeners, were received (and) placed at the disposal of Tukulti-Marduk, son of Kudurru, the keeper of the regular offerings. Month of Tašritu, second day, twenty-fourth year of Nabū-kudurri-ušur, king of Babylon.

40

WHM 1619

- 1) 30 UDU pu-ḫal
2) 2 ME 24 U₈.U¹TU UD.NITA.ME
3) 23¹ UDU.MAŠ.GAL.MEŠ
4) 90¹ UDU.MAŠ.SAL.MEŠ
5) x¹ MAŠ.¹GAL¹.ME
6) ŪZ
7) 1 MAŠ.TUR
8) SAL.Š.QAR
9) PAP 3 ME 70¹ U₈.UDU.ĪLA
10) ina IGI Idxxx¹
11) ITU.SIG₄ UD.24.KAM
12) MU.11.KAM IdAG-NIG.DU-ŠEŠ¹
13) LUGAL TIN.TIR.KI

Translation

Thirty rams, two hundred twenty-four ewes that have given birth, twenty-three adult rams, ninety adult ewes, . . . he-goats, one she-goat, one male kid, one female kid—total of three hundred seventy sheep and goats are at the disposal of [. . .]. Month of Simanu, twenty-fourth day, eleventh year of Nabū-kudurri-ušur, king of Babylon.

41

WHM 1594

- 1) [...] li
2) [...] x¹ nu tu-rid ITU.GUD UD.[4].KAM MU.3.KAM
3) 4 šā IdU+GUR-MU-PAP
4) 4 šā IdAMAR.UD-PAP
5) [...] šā IdBA-šā-a A xxx¹
6) [...] IdAG-MU
7) [...] IdA-a
8) 11 šā Idna-na-a-MU
9) 8 šā IdINNIN.NA-DINGIR
10) 1 šā IdBA-šā-a A xxx¹
11) 9 šā IdAG-NUMUN-BA-šā

- 12) ITU.GUD UD.4.KAM MU.3.KAM

Translation

(Document concerning) [. . .] sent down, month of Ajaru, fourth day, third year. Four (are) for Nergal-šuma-ušur, four (are) for Marduk-našir, [. . .] for Iqīša, son of [. . .] Nabū-iddina, [. . .] Aplā, eleven (are) for Nanā-iddina, eight (are) for Innin-ili, one (is) for Iqīša, son of [. . .], (and) nine (are) for Nabū-zēra-iqīša. Month of Ajaru, fourth day, third year.

42

WHM 1524

- 1) 2 U₈.MEŠ šā UDU pu-ḫal
2) 36 šā UDU.NITA
3) 1 šā ŪZ
4) IdAG-šū-zib-an-ni L¹U.SAG
5) ma-ḫi-ir
6) ITU.DU₆ UD.16.KAM
7) MU.3.KAM dU+GUR-LUGAL-ŠEŠ
8) LUGAL TIN.TIR.KI

Translation

The official Nabū-šūzibanni received two young ewes, thirty-six rams and one goat. Month of Tašritu, sixteenth day, third year of Nergal-šarra-ušur, king of Babylon.

43

WHM 1564

- 1) 1 B¹AN Z¹U.LUM.MA
2) 3 SILA ŠE.GIŠ.ī
3) 3 šā L¹AL šā a-na
4) IdDUMU.ē-iq-bi SUM-nu
5) ITU.DU₆ UD.2.KAM
6) MU.12.KAM

Translation

(Document concerning) six qa of dates, three qa of sesame, (and) three of honey which were delivered (lit., given) to DUMU.ē-iqbi. Month of Tašritu, second day, twelfth year.

44
WHM 1585

- 1) 1 (BÁN) 2 SĪLA ZŪ.LUM.MA
- 2) ¹AG-ŠEŠ.MEŠ-GI ¹AG-ŠEŠ.MEŠ-GI ¹AG-ŠEŠ.MEŠ-GI
- 3) u ¹gi-mil-lu IGI-ú
- 4) ITU.ŠE UD.27.KAM MU.¹15¹.KAM
- 5) ¹AG-ŠEŠ.MEŠ-GI ¹AG-ŠEŠ.MEŠ-GI ¹AG-ŠEŠ.MEŠ-GI

Translation

Nabû-ahhê-sullim, Sin-šuma-ukin and Gimillu received eight qa of dates. Month of Addaru, twenty-seventh day, 'fifteenth' year of 'Nabû-kudurri-ušur, king of Babylon'.

45
WHM 1642

- 1) ZŪ.LUM.MA šá ár-ki c-pu-uš
- 2) ¹na-din-nu u ¹na-na-a-KAM
- 3) ITU.GAN UD.11.KAM MU.6.KAM
- 4) LUGAL TIN.TIR.KI LUGAL KUR.KUR
- 5) 1 ME GUR ina šUK.Ī.A.MEŠ šá
- 6) LŪ.PA.KAB.[DU.MEŠ]
- 7) ¹EN-šu-¹zib-an-ni
- 8) 20 GUR ina maš-šar-tum-šú ¹na [...]
- 9) 30 GUR ina šUK.Ī.A.MEŠ šá
- 10) LŪ.PA.KAB.DU.MEŠ
- 11) ¹AG-ŠEŠ.MEŠ-GI ¹AG-ŠEŠ.MEŠ-GI ¹AG-ŠEŠ.MEŠ-GI
- 12) 5 GUR ¹in-nin-¹NUMUN-DŪ
- 13) LŪ.SIMUG UD.KA.BAR
- 14) ¹x¹ GUR ¹ta-ad-dan-nu LŪ.SIMUG
- 15) UD.KA.BAR
- 16) ¹5¹ GUR ¹dan-nu-PAP.ME-šú-DŪ LŪ
- 17) pu-ša-a-a
- 18) 17 GUR 1 (PI) 2 (BÁN) šá LŪ mu-ki
- 19) GUD.ME šá LUGAL

Translation

(Document concerning) the dates, which Nadinu and Nanā-ēriš delivered following the settling of the account. Month of Kislimu, eleventh day, sixth year of Kam[buzija], king of Babylon, king of the lands. (Of this amount) one hundred kur are from the provisions of the širku (placed at the disposal) of Bēl-šūzib (!) anni, twenty kur are from the staples of [...], thirty kur are from the provisions of the širku (placed at the disposal of) Šamaš-šarra-ušur, five kur (are for) Innin-zēra-ibni, the bronzesmith, ... kur (are for) Taddanu, the bronzesmith, five kur (are for) Dammu-ahhēšu-ibni, the laundryman, (and) seventeen kur, one pi, twelve qa (are for) Nadnā, the royal cattlefeeder. Seventeen kur, two pi, eighteen qa, full amount of fifty kur of [dates] which were given for food allotments and sustenance [...] from one kur [...]. Total one hundred ninety kur, three pi, thirty qa of dates' ... paid.

Commentary

- 5) Restoration based on line 8.

46
WHM 1512

- 1) GIŠ.MAR.MEŠ šá TA.E.KI na-šá¹ni¹
- 2) ITU.BAR UD.8.KAM MU.10.KAM
- 3) 1 ¹AG-KAM A ¹ŠEŠ.KAM ma-ḫir
- 4) 1 ¹AG-GUR-GI A ¹ŠEŠ-it-tab-ši
- 5) ma-ḫir
- 6) 1 ¹Ē.AN.NA-li-i-pi-PAP
- 7) A ¹ū-pa-qu ma-ḫir
- 8) 1 ina IGI ¹nad-na-a A ¹EN-ū-še-zib
- 9) LŪ.NU.GIŠ.SAR ri-ḫi

Translation

(Document concerning) spades which were brought from Babylon, month of Nisanu, eighth day, tenth year. One was received (by) Nabû-ēriš, son of Aḫa-ēriš, one was received (by) Nergal-ušallim, son of Aḫa-ittabši, one was received by Eanna-lipi-ušur, son of Upaqu, and the remaining

49
WHM 1617

- 1) 2 GIŠ ma-ši-ḫu [...]
- 2) šá gu-uq-qu-ū
- 3) šá UD.15.KAM
- 4) [...] šá DA (erasure)-A-KAM
- 5) [...] ma-ak-ka-su
- 6) [A-gar-ru-ub
- 7) ¹DŪ-¹INNIN A-šú šá
- 8) ¹AG-ū-še-zib GIŠ
- 9) ITU.DU.2.KAM ¹AG-ŠEŠ.MEŠ-GI
- 10) MU.21.KAM ¹AG-ŠEŠ.MEŠ-GI
- 11) LUGAL TIN.TIR.KI

Translation

Ibni-Innin, son of Nabû-ušēzib, has brought two measures of [...], which is the offering for the fifteenth day [...] -aḫa-ēriš (?) [...] dates presented (as an offering). Month of Tašritu, fifteenth day, twenty-first year of Nabû-kudurri-ušur, king of Babylon.

50
WHM 1658

- 1) 1 ME 35 ZŪ.LUM.MA
- 2) a-di-i 15 GUR
- 3) šá ul-ḫu ¹AG-MU-DŪ
- 4) ¹x¹ i¹xx¹ [...]
- 5) ū 2 GUR i [...]
- 6) ¹AG-mu-še-tiq-UD.DA
- 7) [A-šú šá] ¹šu-la-a
- 8) IGI-ir
- 9) ¹ITU.GUD¹ [UD]¹ ¹x¹.KAM MU.9.KAM
- 10) ¹AG-IM-TUK¹ ¹LUGAL¹ TIN.TIR.KI

Translation

Nabû-mušetiq-urī, [son of] Šulā, has received one hundred thirty-five kur (?) of dates, in addition to the fifteen kur which [...] from the house of Nabû-šuma-ibni [...] and two kur [...]. 'Month of Ajaru, [...] day, ninth year of 'Nabû-na'id, 'king' of Babylon.

one is at the disposal of Nadnā, son of Bēl-ušēzib, the gardener.

47
WHM 1609

- 1) 4 ME ¹5¹ GUR ŠE.ZÍZ.ĀM
- 2) ina GIŠ.BAR 5 SĪLA šá maš-šar-ti
- 3) ¹ina¹ IGI ¹KUR.GAL-ḫa-ri
- 4) ITU.AB UD.24.KAM
- 5) MU.10.KAM

Translation

(Document concerning) four hundred 'five' kur of emmer (measured) in the five qa measure (and) which is the food allotment 'placed' at the disposal of Amurru-ḫari. Month of Tebetu, twenty-fourth day, tenth year.

48
WHM 1562

- 1) 4 GUN 40 MA.NA MUN.Ī.IA
- 2) a-na 1 GŪ.UN šá ¹xx¹ pi
- 3) gi-nu-ū šá ¹Ē.AN¹.NA
- 4) šá ITU.ZÍZ u ITU.ŠE
- 5) 20 MA.NA ina gi-ni-e
- 6) šá ITU.BAR MU.41.KAM
- 7) ¹AG-GI A-šú šá
- 8) ¹EN-KAM it-ta-šij
- 9) ITU.ZÍZ UD.2.KAM
- 10) MU.40.KAM
- 11) ¹AG-ŠEŠ.MEŠ-GI LUGAL TIN.TIR.KI

Translation

Nabû-ušallim, son of Bēl-ēriš, brought four talents, forty minas of salt for one talent of [...], regular offering for Eanna for the months of Šabaṭu and Addaru, (with) twenty minas (coming) from the offering for the month of Nisanu, forty-first year. Month of Šabaṭu, second day, fortieth year of Nabû-kudurri-ušur, king of Babylon.

51
WHM-1683

- 1) 1 (PI) 3 (BÁN) ŠE.GIŠ.I
- 2) a-na ŠE.NUMUN
- 3) ina IGI IdAG-MU-DÙ
- 4) [A-šú] šá ŠEŠ.ME-e-a
- 5) LÚ.^x
- 6) ITU.ŠU UD.16.KAM
- 7) MU.19.KAM

Translation

(Document concerning) one pi, eighteen qa of sesame, for seed, placed at the disposal of Nabû-šuma-ibni, [son] of Abhēa, the . . . Month of Du'uzu, sixteenth day, nineteenth year.

52
WHM 1717

- 1) 1/2 MA.NA KÙ.BABBAR a-na pi i^{xx}
- 2) ina IGI IdAG-MU-MU
- 3) A-šú šá^m ri-mut
- 4) u IdAG-NUMUN.DU A-šú šá
- 5) IdGAR-MU
- 6) ITU.DU₆ UD.14.KAM
- 7) MU.11.KAM dAG-NIG.DU.ŠEŠ
- 8) LUGAL TIN.TIR.KI

Translation

(Document concerning) one-half mina of silver, for . . . placed at the disposal of Nabû-šuma-iddina, son of Rimut, and Nabû-zēra-ukin, son of Šakin-šumi. Month of Tašritu, fourteenth day, eleventh year of Nabû-kudurri-ušur, king of Babylon.

53
WHM 1724

- 1) [. . .] GÍN KÙ.BABBAR
- 2) BA-šá-a ú
- 3) IdAG-ZI-tim it^{xx}
- 4) šá ri-ša-a-ta
- 5) a-na^x [. . .] ú
- 6) it¹ ta'-šu-u
- 7) ITU.GAN UD.21.KAM

- 8) MU.13.KAM dAG-NIG.DU-[ŠEŠ]
- 9) LUGAL TIN.TIR.KI

Translation

(Document concerning) [. . .] 'shekels' of silver that Iqīša and Nabû-napšatim [. . .] which is the remainder (of the silver) brought for [. . .]. Month of Kislimu, twenty-first day, 'thirteenth' year of Nabû-kudurri-[ušur], 'king' of [Bab]ylon.

54
WHM 1714

- 1) [. . .]^{xx}
- 2) 1 KUŠ šal-fu
- 3) 30 GI šil-ta-hu
- 4) ina IGI¹ ER-d¹ INNIN-na
- 5) A¹ A-a
- 6) ITU.BAR UD.20.KAM
- 7) [MU].9.KAM dAG-NIG.DU.ŠEŠ
- 8) [LUGAL] TIN.TIR.KI

Translation

(Document concerning) [. . .] one bow and arrow case, (and) thirty arrows (which are) placed at the disposal of Arad-Innin, son of Aplā. 'Month' of Nisanu, twentieth day, 'ninth' [year] of Nabû-kudurri-ušur, [king] of Babylon.

55
WHM 1709

- 1) '4' GÍN KÙ.BABBAR 1 GUR 1 (PI) 1 (BÁN) 3 ŠILA ŠE.BAR
- 2) ina maš-šar-ti šá ITU.BAR ITU.GUD
- 3) u ITU.SIG₄ šá¹ ER-la A IdGAR-MU
- 4) PAP 4 GÍN KÙ.BABBAR ina šul-lu-un-du
- 5) šá šap-pi KÙ.GI IdMU-dAG A IdGAR-MU
- 6) ma-ši-ir
- 7) 1/2 GÍN up-pa-tú IdINNIN-MU-KAM
- 8) 'xxx' ER-d¹ gu-la
- 9) ITU.BAR UD.12.KAM MU.5.KAM
- 10) dAG-IM.TUK LUGAL TIN.TIR.KI

Translation

(Document concerning) 'four' shekels of silver, one kur, one pi, and nine qa of

58
WHM 1644

- 1) DIŠ-šu GUR 1 (PI) 4 (BÁN) 3 ŠILA ZÍZ [. . .]
- 2) Idin-nin-NUMUN-GÁL-ši
- 3) A-šú šá¹ Idna-na-a-ū-šal-la
- 4) a-na NIG.GA ma-ši-ir
- 5) ITU.SIG₄ UD.16.KAM MU.6.KAM
- 6) dAG-IM.TUK LUGAL TIN.TIR.KI

Translation

Innun-zēra-ušabši, son of Nanā-ušalla, received 'sixty'-three kur, one pi, twenty-seven qa of emmer (?) for the treasury. Month of Simanu, sixteenth day, sixth year of Nabû-na'id, king of Babylon.

59
WHM 1657

- 1) 1/3 4 GÍN SÁG.HE.ME.[DA]
- 2) šá in-za-hur-ri-e-tú¹
- 3) šil-la-a u [. . .] ME
- 4) it-ta-šu-ū¹
- 5) ITU.BAR UD.6.KAM
- 6) MU.10.KAM dAG-IM.TUK¹
- 7) LUGAL TIN.TIR.KI

Translation

Šillā and [. . .] brought twenty-four shekels of red-dyed wool. Month of Nisanu, sixth day, tenth year of Nabû-na'id, king of Babylon.

60
WHM 1699

- 1) 4 MA.NA 1/3 GÍN
- 2) SIG.HI.A a-na GADA
- 3) a-na¹ gi-mil-lu
- 4) ITU.SIG₄ UD.23.KAM
- 5) MU.4.KAM Idku-ra-áš
- 6) LUGAL TIN.TIR.KI
- 7) LUGAL KUR.KUR

Translation

(Document concerning) one and one-half minas of [. . .] son of Nanā-iddina (and) one and one-half minas of [. . .] for [. . .] placed at the disposal of 'Eribšu', [son] of Nanā-iddina. [Month of] Du'uzu, fifteenth day, fifth year of Nabû-na'id, king of Babylon.

barley, (which) is from the food allotments for the months of Nisanu, Ajaru, and Simanu belonging to Ardija, son of Šakin-šumi. Iddina-Nabû, son of Šakin-šumi, has received a total of four shekels of silver from the final payment on a golden bowl (?), and one-half shekel . . . Innin-šuma-ēriš, 'son of (?)' Arad-Gula. 'Month of Nisanu,' twelfth day, fifth year of Nabû-na'id, king of Babylon.

56
WHM 1570

- 1) 5 MA.NA GADA šal-šu
- 2) ina IGI mLU-d¹ na-na-a
- 3) LÚ pu-ša-a-a
- 4) ITU.SIG₄ UD.6.KAM
- 5) MU.18.KAM

Translation

(Document concerning) five minas of combed flax, placed at the disposal of Amēl-Nanā, the laundryman. Month of Simanu, sixth day, 'eighteenth' year.

57
WHM 1645

- 1) 1 1/2 MA.NA¹ xx¹
- 2) [. . .] šá¹ x¹ ra
- 3) [. . .] x¹ ku x¹
- 4) A Idna-na-a-MU
- 5) 1 1/2 MA.NA¹ xx¹
- 6) a-na¹ xxx¹
- 7) ina IGI¹ e-rib-šú
- 8) [A] Idna-na-a-MU
- 9) ITU.ŠU UD.15.KAM
- 10) MU.5.KAM dAG-IM.TUK
- 11) LUGAL TIN.TIR.[KI]

Translation

(Document concerning) one and one-half minas of [. . .] son of Nanā-iddina (and) one and one-half minas of [. . .] for [. . .] placed at the disposal of 'Eribšu', [son] of Nanā-iddina. [Month of] Du'uzu, fifteenth day, fifth year of Nabû-na'id, king of Babylon.

Translation

(Document concerning) four minas, one-third shekel of wool (given) to Gimillu (in exchange) for linen. Month of Simanu, twenty-third day, fourth year of Kuraš, king of Babylon, king of the lands.

61

WHM 1518

- 1) [...] *ma-ši-ḫu* šá ŠE.BAR
- 2) [...] *ga-mil* A¹ D¹U-tu-šu
- 3) *ina* ITU.SIG₄ IGI dGAŠAN šá UNUG.KI
- 4) *it-ta-ši*
- 5) ITU.GUD UD.26.KAM
- 6) MU.19.KAM dAG-DUMU.UŠ-ŠEŠ
- 7) LUGAL E.KI

Translation

[...] gamil, son of Bānitušu, has brought [...] measures of barley before the Lady of Uruk in the 'month' of Simanu. Month of Ajaru, twenty-sixth day, nineteenth year of Nabū-apla-ušur, king of Babylon.

62

WHM 1535

- 1) 3 BĀN ŠE.BAR *ina* ŠUK.ĪLA šá d¹na-na-a-KAM
- 2) A¹ xx¹ LÚ¹ xx¹ [...]
- 3) [...] d¹AG¹ u-še-zib¹
- 4) d¹na-na-a¹ xxx¹
- 5) *ina* ŠUK.ĪLA-šū¹ I¹ ER-ia GIŠ
- 6) *x¹* *ina* ŠUK.ĪLA-šū¹ d¹na-na-a-KAM GIŠ
- 7) ITU.BĀR UD.15.KAM MU.¹8¹.KAM
- 8) d¹AG-NIG.DU-ŠEŠ LUGAL TIN.¹TIR.KI¹

Translation

(Document concerning) eighteen qa of barley, from the food allotment of Nanā-ēriš, son of [...] Nabū-ušēzib, Nanā [...] Ardija has received from his food allotment (and) [...] (which) Nanā-ēriš has received from his food allotment. Month of Nisanu, fifteenth day, 'eighth' year of Nabū-kudurri-ušur, king of 'Babylon.'

63

WHM 1550

- 1) 25 GIŠ *ma-ši-ḫu* šá ŠE.BAR
- 2) 'xx' it 8 šal-šū-tū
- 3) ITU.x¹ IGI d¹SEŠ-INIM-su
- 4) šá d¹EN-GI d¹AMAR.UD-MU-PAP
- 5) GIŠ

(three lines of erasure)

- 6) ITU.NE UD.11.KAM MU.20.KAM
- 7) d¹AG-NIG.DU-ŠEŠ LUGAL TIN.TIR.KI

Translation

(Document concerning) twenty-five measures of barley . . . eight, a one-third portion (?) 'for the month of . . .' for Ušur-amassu belonging to Bel-ušallim, Marduk-šuma-ušur has received. Month of Abu, eleventh day, twentieth year of Nabū-kudurri-ušur, king of Babylon.

64

WHM 1543

- 1) '14' GUR 2(PI) 3(BĀN) ŠE.BAR šá 'a-na' ZID.DA a-na d¹a-nu¹ LUGAL-ŠEŠ¹
- 2) LÚ *ga-bit-šū* SUM-na-tum [...] 7(GUR) 4(PI) 3(BĀN) 3 SĪLA ZID.DA¹
- 3) šá a-na šá-la-mu ē šá [...] šá ITU.ŠE id-di-nu
- 4) 1 GUR 3(BĀN) *ina* šu-a-ta šá 'ē' [...] *hi* šá MU.2.KAM LÚ.SĀ.TAM
- 5) PAP 8 GUR 4(PI) 3(BĀN) 3 SĪLA ZID.DA IGI-ir
- 6) 2 GUR ŠE.BAR i-di šá ZID.DA u¹ gi-mir šá ŠE.BAR šá ul-tu
- 7) ID KĀ ID me-ki-ri a-na UNUG.KI u-qar-ri-bi
- 8) 1 GUR 4(PI) 1(BĀN) ŠE.BAR a-na ki-is-sa-tum šá UZ.TUR.MUŠEN u-še-ḡu-nu
- 9) PAP 12 GUR 3(PI) 4(BĀN) 3 SĪLA ŠE.BAR *ina* ŠĀ 1(BĀN) 3 SĪLA ŠE.BAR ul-ḡu ki-is¹ sa-tum¹
- 10) šá ANŠE.KUR.RA.ME i-te-ḡir
- 11) 8 GUR ZÚ.LUM.MA *ina* GIŠ.BAR šá I¹ER-ia A¹ d¹AG-DÜ-ŠEŠ

- 12) šá MU.2.KAM i-na ŠUK.ME šá LÚ mu-saḡ-ḫi-ri-e šá d¹AG-ŠEŠ-MU I¹ri-mut *ina* ŠU¹ I¹ER-ia A¹ d¹AG-DÜ.ŠEŠ (erasure) [...]
- 13) 11 UDU.NĪTA.ME a-na 19 GIN 4-ut KÜ.BABBAR *ina* KÜ.BABBAR šá (tablet damage) KI.LAM
- 14) 4 UDU.ME na-ad-na-šš-šū-nu-tu *ina* ŠU¹ I¹SUM-na-a A¹ d¹EN¹ TIN-ḡi u¹ I¹NUNUZ¹ A¹ I¹ĒAN.NA-MU-DÜ a-na SĀ.DUG₄ *ina* IGI¹ TIN LÚ.SIPA.SĀ.DUG₄
- 15) 16 1/2 MA.NA KÜ.BABBAR šá UD.27.KAM šá ITU.ŠE MU.2.KAM 'šá' *ina* u-su-us-su
- 16) šá d¹AG-DU-DUMU.UŠ LÚ.SĀ.TAM Ē.AN.NA d¹AG-ŠEŠ-MU LÚ.SAG.LUGAL
- 17) LÚ.EN.NAM Ē.AN.NA I¹si-lim-DINGIR LÚ šá UGU qu-up-pu d¹AMAR.UD-MU-KAM A¹ TIN¹
- 18) d¹AG-MU-GAR-un A¹ ŠEŠ-DÜ-i
- 19) I¹la-a-ba-ši¹ d¹AMAR.UD A¹ I¹ER-dEN I¹na-din u¹ I¹ER-d¹AMAR.UD
- 20) DUB.SAR.ME šá Ē.AN.NA u¹ I¹en-kar¹ d¹AG LÚ.SAG TA Ē.SU¹ (I) im (I)-ḡa-a
- 21) 'x' GIN KÜ.BABBAR a-na ki-is-sat šá UZ.TUR.MUŠEN
- 22) *ina* IGI I¹la-a-ba-ši¹ d¹AMAR.UD¹ [A] I¹ER-dEN
- 23) [...] *ina* ri-e-ḡi šá ŠE.BAR šá muḡ-ḡi-šū-nu *ina* ŠE.BAR (erasure) su-nu
- 24) [...] [ina] BĀR.SIPA.KI u-še-su-nu *ina* ŠU¹ I¹si-rik-ti¹ d¹za-¹ri¹ qu
- 25) [...] 'x' su *ina* maš-šar-ti-šū ITU.BĀR I¹la-a-ba-ši¹ d¹AMAR.UD
- 26) [...] [ITU.x] UD.28.KAM MU.2.KAM I¹kam-bu-zi-ia LUGAL¹ TIN.TIR.KI LUGAL¹ KUR.KUR
- 27) [...] 1 TĀG šir-a-am a-na za-bi-lu
- 28) [...] d¹DIS-LUGAL-ŠEŠ
- 29) [...] 1 GUR 3(PI) 2(BĀN) ŠE.BAR *ina* maš-šar-ti-šū
- 30) [...] šá ITU¹.SIG₄ MU.3.KAM d¹DIS-MU-DU A¹ d¹AG-SUR
- 31) 'x' MA.NA 'x' GIN KÜ.BABBAR xxx¹ ŠE.BAR
- 32) erasure '4 GIN KÜ.BABBAR xxx¹' ZÚ.LUM.MA
- 33) erasure A¹ I¹ER¹ia
- 34) erasure ZI.ME u¹ d¹AG-TIN-ŠEŠ.MEŠ-šū
- 35) A erasure

38) erasure

39) erasure 'x' Ē.SAG.ĪL SUM-nu

Translation

(Document concerning) 'fourteen' kur, two pi, eighteen qa of barley, which were delivered for flour to Anu-šarra-ušur, the workman [...], (and) seven kur, four pi, twenty-one qa of flour which were delivered for the ceremony of greeting the temple [...] of the month of Addaru. The administrator received one kur eighteen qa from that (amount) which [...] of the second year—total of eight kur, four pi, twenty-one qa of flour. Two kur of barley, the wages which are for flour and the total amount of barley which is from the canal of the gate and the Mekiri canal were brought to Uruk, (and) one kur, four pi, six qa of barley were brought for fodder for ducks—(grand) total of twelve kur, three pi, twenty-seven qa of barley. From this amount, nine qa of barley, from the fodder for horses, has been paid. Rīmūt [has received (?)] from Ardija, son of Nabū-bāni-aḡi, eight kur of dates, a portion of the rent of Ardija, son of Nabū-bāni-aḡi, for the second year (and which is) from the flood allotment of the agent of Nabū-aḡa-iddina. Eleven rams (were received) by Nadnā, son of 'Bēl'-uballit, and Pir', son of Eanna-zēra-ibni, for nineteen and one-fourth shekels of silver (which is) from the silver which was given them [...] the equivalent (of) four sheep for the regular offering (and) placed at the disposal of Balaḡu, the keeper of the regular animal offerings. Sixteen and one-half minas of silver were brought from the storehouse on the twenty-seventh day of the month of Addaru, second year, in the presence of Nabū-mukīn-apli, the administrator of Eanna, Nabū-aḡa-iddina, the royal official and executive assistant in Eanna, Silim-ili, the official in charge of the cash box, 'Marduk-šuma-ēriš, son of Balaḡu,' Nabū-šuma-iškun, son of Aḡu-bāni, Labāši-Marduk, son of Arad-Bēl, Nadin and Arad-Marduk, the scribes of Eanna, and Ikkar-Nabū, the royal official. [...] shekels of silver (are) for fodder for ducks (and) are at

the disposal of Labāši-¹Marduk¹, [son] of Arad-Bēl, [...] from the remainder of the barley charged against them, from the barley [...] brought [from] Borsippa from Sirikū-Zariqu, [...] from his prebend for the month of Nisanu, Labāši-Marduk [...]. [Month of ...], twenty-eighth day, second year of Kambuzija, king of 'Babylon, king' of the lands. [...] One coat of mail for transport. [...] Anu-šarra-ušur, [...] one kur, three pi, twelve qa of barley from his prebend [...] of the 'month' of Simanu, third day, Anu-šuma-ibni, son of Nabū-ētir [...] minas, ... shekels of silver ... barley ... four shekels of silver ... dates [...] son of Ardija [...] and Nabū-nādin-aḫḫēšu, son of ... shekels were given (to) the Esagila.

65
WHM 1635

- 1) 85 GUR ŠE.BAR Id[...]
- 2) A-šū šā¹gi-mil-lu ina UGU [...]
- 3) šā UD.UNUG.KI a-na E[...]
- 4) ina muḫ-ḫi¹ta-qis^dgu¹[la]
- 5) u¹IdEN-ŠEŠ.MEŠ-SU¹x¹[...]
- 6) LÜ.EN pi-qi-ni-e MEŠ [...]
- 7) ¹gi-mil-lu LÜ.GAL [...]
- 8) ina GIŠ.MÁ šā¹DUB-¹NUMUN¹ [...]
- 9) kar-ri ul¹it¹[...]
- 10) ITU.DU₆ UD.10.KAM
- 11) MU.SAG.NAM.LUGAL.[LA]
- 12) [LÜ]-^dAMAR.UD LUGAL TIN.[TIR.KI]
- 13) taḫ-sis-¹tum¹ [la ma-še-e]

Translation

(Document concerning) eighty-five kur of barley [...] son of Gimillu, charged against [...] of Larsa for [...], charged against Taqīš-¹Gula¹ and Bēl-aḫḫē-erība [...] the executive assistants [...] Gimillu, the overseer of [...] from the boat of Šapik-zēri [...]. Month of Tašritu, tenth day, accession year of [Amēl]-Marduk, king of [Babylon]. The entry (in the ledger) [is not to be forgotten].

66
WHM 1551

- 1) 1 GUR 2 (BÁN) ŠE.BAR a-na ki-is-sat
- 2) šā ANŠE.KUR.RA.MEŠ šā ul-tu
- 3) UD.28.KAM šā ITU.DU₆ a-dī UD.I.KAM
- 4) šā ITU.APIN ¹gi-mil-lu
- 5) ¹A¹ER-a it-ta-šī
- 6) [ITU] DU₆ UD.28.KAM MU.40.KAM
- 7) ^dAG-NIG.DU-ŠEŠ LUGAL TIN.TIR.KI

Translation

Gimillu, son of Ardija, brought one kur, twelve qa of barley as fodder for horses from the twenty-eighth day of the month of Tašritu until the first day of the month of Araḫsammu. [Month] of Tašritu, twenty-eighth day, fortieth year of Nabū-kudurri-ušur, king of Babylon.

67
WHM 1682

- 1) 43 GIŠ ma-ši-ḫu šā¹ŠE.BAR¹
- 2) ina GIŠ ma-ši-ḫu šā¹E.AN.NA
- 3) ina SE.[BAR] šā¹IdAG-DÜ-ŠEŠ
- 4) A¹dAMAR.UD-SUR
- 5) šā ina IGI-šū
- 6) šā¹NUMUN-TIN.TIR.KI
- 7) A LÜ.SIPA-i IGI-ir
- 8) a-na ŠUK.ḪI.A.MEŠ šā LÜ.NAGAR.ME
- 9) SUM-na-at ITU.SIG₄
- 10) UD.29.KAM MU.21.KAM
- 11) ^dAG¹NIG.DU-ŠEŠ LUGAL TIN.TIR.KI¹

Translation

Forty-three measures of 'barley', in (accordance with) the measure of Eanna, were delivered for food allotments for the carpenters from the bar[ley] belonging to Nabū-bāni-aḫi, son of Marduk-ētir which was received by Zēr-Babīli, son of Rē'u. Month of Simanu, twenty-ninth day, twenty-first year of 'Nabū¹kudurri-ušur, king of 'Babylon¹.

68
WHM 1576

- 1) '87¹ GUR 2(PI) 3(BÁN) ŠE.BAR šā ina ITU.ŠU MU.4.KAM
- 2) ^dAG-IM.TUK LUGAL TIN.TIR.KI
- 3) ^dAG-NIG.BA-[an-ni]
- 4) A¹NIG.DU a-na ¹DU₁₀-GA 'xx¹ LU.GAL. 'x¹[...]
- 5) a-na qi-me id-dī-nu-mā¹xxxx¹[...]
- 6) a-na ŠUK.ḪI.A.ME šā LÜ šī-ra-ku id¹dī¹[nu]
- 7) 5 GUR 1(PI) 3(BÁN) a-na ki-is-sat šā UZ.TUR.[MUŠEN] [...]
- 8) a-na ¹ZĀLAG-e-a A¹dna-na-[a] [...]
- 9) 2 GUR ŠUK-su šā ITU.NE u ITU.KIN [...]
- 10) 24 GUR 4(PI) 1(BÁN) ina ŠUK.ḪI.A.ME [...]
- 11) LÜ mu-šā-kil GUD.MEŠ 'x¹[...]
- 12) u ¹ZĀLAG-e-a A¹dna-na-[a] [...]
- 13) 9 GUR 1(PI) 2(BÁN) ŠUK-su-nu šā [...]
- 14) ^dEN-tuk-lat-ū-a ^dAG [...]
- 15) 3 GUR 3(PI) LÜ.ḫa-šib [GI.ME] [...]
- 16) 4 GUR šā ITU.NE u ITU.[...]
- 17) u¹Id15-ŠEŠ-MU šā¹UGU¹[...]
- 18) 1 GUR ina maš-šar-ti-šū ^dAMAR.UD¹[...]
- 19) 'x¹ GUR ^dAG-EN-šū-nu A¹'x¹[...]
- 20) šā ina UGU qu-up-pu šā [...]

Translation

(Document concerning) 'eighty-seven' kur, two pi, eighteen qa of barley which Nabū-qīšanni, son of Kudurru, delivered for flour to Ṭabi [...] the [...] official in the month of Du'uzu, fourth year of Nabū-na'id, king of Babylon [...] he delivered for food allotments for the širke, five kur, one pi, eighteen qa (are) for fodder for ducks [...] to Nūrea, son of Nanā [...], two kur, food allotment for the months of Abu and Ululu [...] twenty-four kur, four pi, six qa are from the food allotments [...] the cattlefeeders [...] and Nūrea, son of Nanā [...] nine kur, one pi, twelve qa, their food allotment [...] Bēl-tuklatua, Nabū [...] three kur, three pi (are for) the [reed] cutters [...] four kur (are) for the month of Abu and the month of [...] and Ištar-aḫa-iddina, which 'is charged against' [...] one kur, from his prebend, 'Marduk' [...]

... kur Nabū-bēšunu, son of [...] the [official (?)] in charge of the cash box [...]

69
WHM 1679

- 1) [...] [ma]-šī-ḫu šā ŠE.BAR ina UD.MEŠ
- 2) [šā eš]-še-šī^dGAŠAN šā UNUG.KI
- 3) ^dU+GUR-GI A¹šil-la-a GIŠ
- 4) 6 GIŠ ma-ši-ḫu šā ŠE.BAR ina UD.MEŠ
- 5) šā^dAG-EN-MU.MEŠ ¹na-šir GIŠ
- 6) [...] GIŠ ma-ši-ḫu SUM-nu
- 7) [...] ŠUK.ḪI.A šā ITU.GUD
- 8) ^dAG¹dī-i-ni-DÜ-uš GIŠ
- 9) ITU¹GUD¹UD.24.KAM MU.13.KAM
- 10) ^dAG¹NIG.DU¹ŠEŠ¹LUGAL¹TIN.TIR.KI

Translation

(Document concerning) ... measures of barley (which) Nergal-ušallim, son of Šillā received in the festival days (?) of the Lady of Uruk, (and) six measures of barley which Nabū-Bēl-šumi, the son (?) of Našir received in the festival days [...] the measure were received [...] provisions for the month of Ajaru [Nabū]-dīni-ēpuš received. Month of 'Ajaru', twenty-fourth day, thirteenth year of Nabū-kudurri-ušur, 'king' of Babylon.

Commentary

- 2) See TCL 9 134:10, etc.; for parallel uses.
- 7) Restoration based on YOS 17 295:6.

70
WHM 1702

- 1) 4 GIŠ ma-ši-ḫu šā ZÜ.LUM.MA
- 2) a-na LÜ.ḪUN.GĀ.MEŠ
- 3) šā dul-lu ina IGI ¹šā^dAG-šū-ū
- 4) DUMU ^dAG-EN-i-lu¹GIŠ¹
- 5) ITU.AB UD.5.KAM MU.16.KAM
- 6) ^dAG-NIG.DU-ŠEŠ LUGAL TIN.TIR.KI

Translation

Four measures of dates were brought for the hired workers who are carrying out the work (and) are at the disposal of Ša-Nabû-šû, son of Nabû-bêl-ili. Month of Tebetu, fifth day, sixteenth year of Nabû-kudurri-ušur, king of Babylon.

71
WHM 1711

- 1) 2 GUR [...] ŠE.BAR ŠUK.ĪLA-šû-nu
- 2) ¹bi-im-mc-c A-šû šû ¹id[...]
- 3) u ¹idAG-DU-A A-šû šû ¹idEN [...]
- 4) LÜ.ĪUN.GA.ME šû SIG₄.ĪLA
- 5) GIŠ-ū
- 6) [...] ¹ba-la-¹tu
- 7) ¹A ¹idAG-mu-še-tiq-UD.DA ¹[GIŠ]
- 8) ITU.SIG₄ UD.4.KAM MU.2.KAM
- 9) ¹AG-IM.TUK ¹LUGAL ¹TIN.TIR.KI

Translation

Bimmê, son of [...] and Nabû-mukîn-apli, son of Bêl [...], brickworkers, brought two kur, [...] of barley, their food allotments. Balaṭu, 'son' of 'Nabû-mušetiq-urî', [brought] [...]. Month of Simanu, fourth day, second year of Nabû-na'id, 'king' of Babylon.

72
WHM 1506

- 1) e-pu-uš NIG.SID šû KÜ.BABBAR ŠE.BAR u A.EŠR.UD.A šû a-na ŠUK šû LÜ.PA.KAB.DU.MEŠ
- 2) šû dul-la šû UMAĪ.NIN.GAR dUTU ip-pu-šu u a-na dul-la šû UMAĪ ŠULdUTU
- 3) ¹at-kal-ana-¹den a-na LÜ qî-i-pi u LÜ.SID.MEŠ šû ina UGU dul-la
- 4) id-din-ū-ma it-ti LÜ.SA.TAM u LÜ.SID.MEŠ šû É.AN.NA
- 5) NIG.SID i-pu-šu TIN.TIR.KI ITU.KIN UD.20.LAL.1.KAM MU.23.KAM
- 6) ¹AG-NIG.DU-ŠEŠ LUGAL TIN.TIR.KI
- 7) 13 LIM A.EŠR.UD.A ŠAM 15 ¹x MA.NA KÜ.BABBAR di-i-ka 14 GÜ.UN a-na 1 GÍN KÜ.BABBAR
- 8) šû a-na dul-la šû UMAĪ.NIN.GAR dUTU a-na LÜ qî-i-pi u LÜ.SID.MEŠ

- 9) šû ina UGU dul-la id-di-nu
- 10) 1 ME 40 GUR ŠE.BAR šû a-na ŠUK.ĪLA šû LÜ.PA.KAB.DU.MEŠ šû dul-la
- 11) šû UMAĪ.NIN.GAR dUTU ip-pu-šu šû a-na ¹idINNIN.NA-NUMUN-GAL-šû
- 12) u ¹idAG-DÜ-ŠEŠ A.MEŠ šû ¹ER-¹AG id-¹din-nu
- 13) 30 GUR ŠE.BAR šû a-na ŠUK.ĪLA šû LÜ.PA.KAB.DU.MEŠ [...] ¹xx
- 14) [...] ¹URU ¹šû ¹idAG-KAM i[...]
- 15) [...] ¹idEN-BA-šû [...]
- 16) [...]
- 17) [...]
- 18) [...] šû LÜ.MA.¹LAĪA [...] [...]
- 19) 27 2/3 MA.NA [...] GÍN KÜ.BABBAR šû MU.¹x.KAM
- 20) 1 ME 85 GUR ŠE.BAR [...] [...] LÜ.PA.KAB.DU.MEŠ šû dul-la šû UMAĪ.NIN.GAR dUTU
- 21) ip-pu-šu šû a-na ¹idAG-DÜ-¹ŠEŠ A-šû šû ¹ER-¹AG ŠE.BAR nu-dun-nu
- 22) 8 MA.NA 15 GÍN [...] i ka 1 (PI) 4 (BÁN).AM ina šû 3 GUR ŠE.BAR
- 23) a-na LÜ mu ¹kin [...] ¹idAG-DÜ-ŠEŠ A ¹ER-¹AG šû-kin
- 24) PAP ¹x GÜ.UN ¹x MA.NA ¹x GÍN 3-ut 1 GÍN KÜ.BABBAR
- 25) šû ¹at-kal-a-na-¹den šû ina NIG.GA ina lib-bi 3 MA.NA 50 GÍN KÜ.BABBAR
- 26) ri-ḫi-it KÜ.BABBAR šû e-pu-uš NIG.SID šû MU.21.KAM a-na UGU
- 27) ¹at-kal-ana-¹den it-qu ¹x MA.NA ina KÜ.BABBAR šû SAG.ĪLA šû ina É.GAL
- 28) ina ŠU^{II} ¹da-ad-di-¹ia LÜ.SID É.GAL
- 29) 10 MA.NA šû ina ŠU^{II} ¹idAG-Ü-ŠEŠ [A-šû] šû ¹ER-¹AG a-a ¹at-kal-ana-¹den i-pu-uš
- 30) [...] MA.NA šû ina ŠU^{II} ¹idAG-ES.MEŠ-TIN A-šû šû ¹idAMAR.UD-NUMUN-DÜ
- 31) [qî-¹il-tim šû pu-ut ¹ri-mut A-šû šû ¹id30-ŠEŠ.MEŠ MU A ¹si-ū-ti-¹ia]
- 32) [...] GÜ.UN 6 MA.NA 50 GÍN KÜ.BABBAR ina lib-bi ¹x ¹xx 5 GÍN 3-ut [...]
- 33) ¹xxx ina NIG.GA e-la-at ŠE.BAR šû ina UNUG.KI a-na É.AN.NA SUM-in
- 34) ¹xx AM a-na LÜ.SID.MEŠ u LÜ.EN.MEŠ pi-ḫi-ni-e-tū id-di-nu
- 35) ina GUB-su šû ¹gi-mil-lu A-šû šû ¹ER-ia A ¹ši-gu-ū-a ¹na-di-nu

- 36) A-šû šû ¹idU+GUR-PAP A LÜ.ŠS.BAR ¹KAR-¹den A-šû šû ¹GAR.MU [...]
- 37) ¹ER-¹BE ¹tab-ni-e-a A-šû šû ¹MU-EŠ
- 38) A ¹den-e-tê-ru ¹DI.KU₅-¹šû A-šû šû ¹ri-mut
- 39) [A] LÜ.GAL 60-šû LÜ.SID ¹idAG-DU-ŠEŠ A-šû šû ¹DÜ-a
- 40) [A ¹q-kur-za-kir NIG.SID-tum [...]

Translation

Settled account concerning silver, barley, and refined bitumen which were made available as allotments for temple oblates for work (to be performed) in the (buildings of the temple) precinct of Šamaš and for work on the . . . of Šamaš [...]. Atkal-ana-Bêl delivered (lit., gave) (the commodities) to the overseer and the accountants in charge of the work (and) settled the account with the administrator and the scribes of Eanna. Babylon, month of Ululu, 'nineteenth' day, twenty-third year of Nabû-kudurri-ušur, king of Babylon. Thirteen thousand (kur) of refined bitumen, the equivalent (lit., price) of . . . minas of silver, tax (in lieu of) fourteen talents for one shekel of silver (?) which are for work on (the buildings of the temple) precinct of Šamaš were delivered to the overseer and the accountants in charge of the work, (and) one hundred forty kur of barley which were made available for food allotments for temple oblates working in the (buildings of the temple) precinct of Šamaš were delivered to Innin-zêra-ušabši and Nabû-bâni-aḫi, the sons of Arad-Nabû. Thirty kur of barley which are for food allotments for 'temple oblates' [...] the 'village' of Nabû-ēriš [...] Bêl-iqīša [...] of the boatmen [...] twenty-seven and two-thirds minas, . . . shekels of silver for the twenty-first (?) year, (and) one hundred eighty-five kur of barley, [which were made available for allotments for] temple oblates working in the (buildings of the temple) precinct of Šamaš were given to 'Nabû-bâni-aḫi,' son of Arad-Nabû. Eight minas, fifteen shekels [...] one pi, twenty-four qa each—from this amount, Nabû-bâni-aḫi, son of Arad-Nabû, has set aside (lit., established) three

kur of barley for the [...]—total of . . . talents, . . . minas, . . . shekels of silver belonging to Atkal-ana-Bêl (and) which are from the treasury. Of this amount, three minas, fifty shekels of silver are the remainder of the silver from the settling of accounts for the twenty-first year and were transferred (?) to Atkal-ana-Bêl, [...] minas (are) from the silver which was for wool from the palace from Daddija, the palace accountant, (and) ten minas (are those which) were made available by Nabû-bâni-aḫi, [son of] Arad-Nabû to Atkal-ana-Bêl (and) [...] minas (are) from Nabû-aḫḫê-bullit, son of Marduk-zêra-ibni. The contract for which Rīmūt, son of Sin-aḫḫê-iddina, descendant of Sutija [...] talents, six minas, fifty shekels of silver. Of this amount, . . . shekels . . . from the treasury. (This is) apart from the barley which was delivered in Uruk at Eanna. [...] were delivered to the accountants and the executive assistants. In the presence of Gimillu, son of Ardija, descendant of Šigūa, Nādin, son of Nergal-nāšir, descendant of Išpāru, Mušēzib-Bêl, son of Šakin-šumi, [descendant?] of Arad-Ea, Tabnēa, son of Nādin-aḫi, descendant of Bêl-ētir, Dajan-Marduk, son of Rīmūt, [descendant] of Rāb šušši (and) the scribe, Nabû-bâni-aḫi, son of Ibnā, [descendant of] Ekur-zākir. The accounting [...]

Commentary
21, etc.) Restoration of personal name based on contents of l. 12, 23, etc.

73
WHM 1669

- 1) [...] GIŠ ma-ši-ḫu šû ŠE.BAR ŠUK.ĪLA ¹šû
- 2) šû 5 ITU.MEŠ šû TA ITU.ZIZ a-di-¹l
- 3) šû ITU.SIG₄ ¹idU+GUR-GI A ¹ri-mut [...]
- 4) 6 ŠUK.ĪLA-su šû ITU.ŠU ITU.NE u ¹ITU.KIN



- 5) ¹IdAG-na-din-MU A ¹DU-tū-šū
LÚ.NAGAR
6) 'x' GIŠ.MÁ.MEŠ ina URU ia-da-qu
7) [...] ma-ka-as-su ū (erasure)
it-ta-šū-ū
8) [x ŠUK.] HIA-šū šā ITU.ŠU ¹ki-rib-ti
9) A ¹IdAG-DUMU.UŠ-MU GIŠ
10) 'x' ŠUK.HIA-šū šā ITU.ŠU
11) ¹MU ^din-nin LÚ.NAGAR GIŠ
12) 2 ŠUK.HIA-šū šā ITU.ŠU
¹ši-rik-ki ^dinnin
13) šā É ^dŠEŠ-INIM-SU GIŠ
14) ITU.ŠU UD.24.KAM MU.26¹.KAM
15) ^dAG-NIG.DU.ŠEŠ LUGAL TIN.TIR.¹KI

Translation

(Document concerning) [...] measures of barley, his food allotment for five months from the month of Šabaṭu to the month of Simanu (which) Nergal-ušallim [descendant of . . . received] Nabû-nadin-šumi, son of Banitušu, the carpenter [received (?)] his six allotments for the months of Du'uzu, Abu and [Ululu] . . . boats from the village of Iadaqu brought [...] dates Kiribtī, son of Nabû-apla-iddina, received his [...] allotments for the month of Du'uzu. Iddina-Innin, the carpenter, received his . . . food allotments for the month of Du'uzu, (and) Širikki-Innin of the temple of Ušur-amāssu received his two food allotments for the month of Du'uzu. Month of Du'uzu, twenty-fourth day, 'twenty-sixth' year of Nabû-kudurri-ušur, king of Babylon.

74

WHM 1652

- 1) [...] 'NIG.GA' ^dAG šā ŠU^{II}
¹Id30-KAR-ir
2) [A-šū] šā ¹ki-na-a ul-tu UD.15.KAM
šā ITU.ŠE
3) MU.14.KAM a-di UD.15.KAM šā
ITU.BAR
4) MU.15.KAM ¹IdAG-IM.TUK LUGAL
TIN.TIR.KI
5) a-na ITU 4 GÍN KÙ.BABBAR-¹ a-na
i-di-šū a-na
6) ¹IdAG-ŠEŠ.MEŠ-bul-li¹ A-šū šā
¹Idna-na-a-ŠEŠ-MU

- 7) 'Id-di¹-in KÙ.BABBAR-¹ 4 GÍN i-di
GIŠ.MÁ-šū
8) ¹Id30-KAR-ir ina ŠU^{II}
¹IdAG-ŠEŠ.MEŠ-bul-li¹
9) e-ḫi-ir ul-tu UD.15.KAM
10) šā ITU.BAR GIŠ.MÁ ina pa-ni
11) ¹Id30-KAR-ir
12) LÚ mu-kin-nu ¹DI.KU⁵-ŠEŠ.MEŠ-MU
A-šū
13) šā ¹gi-mil-lu A ¹ši-gu-ū-a
14) ¹IdUTU-NUMUN-DU A-šū šā
¹Idna-na-a-MU
15) A ¹ḫa-nap ¹lu-uš-ana-ZALÁG A-šū šā
¹IdAG-ŠEŠ.MEŠ-TIN
16) [A] ¹da-bi-bi LÚ.SID
¹IdU+GUR-ina-SÜH-KAR-ir
17) [A-šū] šā ¹IdAG-mu-še-tiq-UD.DA A
e-gi-bi
18) 'UNUG¹.KI ITU-ŠE UD.14.KAM
MU.14.KAM
19) ¹IdAG-IM.TUK LUGAL TIN.TIR.KI

Translation

(Document concerning) [...] 'property' of Nabû which Sin-ēṭir, [son] of Kinā rented out (lit., gave) to Nabû-aḫḫē-bullit, son of Nanā-aḫa-iddina from the fifteenth day of the month of Addaru, fourteenth year, until the fifteenth day of the month of Nisanu, fifteenth year of Nabû-na'id, king of Babylon, for a month's rent of four shekels of silver. Sin-ēṭir was paid the four shekels of silver, the rent of his boat, by Nabû-aḫḫē-bullit. From the fifteenth day of the month of Nisanu, the boat is at the disposal of Sin-ēṭir. Witnesses (are) Madānu-aḫḫē-iddina, son of Gimillu, descendant of Sigūa, Šamaš-zēra-ibni, son of Nanā-iddina, descendant of Ḫanap, Lūšu-ana-nūri, son of Nabû-aḫḫē-bullit, [descendant] of Dabibi, (and) the scribe, Nergal-ina-tēši-ēṭir, [son of] Nabû-mušeṭtiq-urī, descendant of Egibi. 'Uruk', month of Addaru, fourteenth day, fourteenth year of Nabû-na'id, king of Babylon.

75

WHM 1670

- 1) 1/2 MA.NA 3 GÍN KÙ.BABBAR šā
¹IdAG-ŠEŠ.MEŠ-GI

- 2) A-šū šā ¹ka-lum-mu A ¹ŠU-^d na-na-a
ina UGU ¹IdAG-ŠEŠ-MU A-šū šā
¹ri-mut
4) ul-tu UD.13.KAM šā ITU.DU⁶ šā ITU
ina UGU 1 ma-ni-e 1 GÍN
KÙ.BABBAR ina muḫ-ḫi-šū
6) i-rab-bi ¹šā ^dEN-gam-[ri] LÚ qál-la-šū
7) maš-ka-nu šā ¹IdAG-[ŠEŠ.MEŠ]-GI
8) LÚ ra-šu-ū šā-nam-ma [ina
muḫ]-ḫi-[šū]
9) ul i-rag-gam
10) LÚ mu-kin-nu ¹ki-rib-ti A-šū šā
11) 'BA-šā-a ¹ŠEŠ.MEŠ-c-a A-šū šā
12) 'ina-SÜH-SUR ¹IdAMAR-UD-PAP A-šū
šā
13) ¹ŠEŠ.MEŠ-c-a u LÚ.SID
¹IdAG-na-din-A
14) A-šū šā ¹IdAG-ŠEŠ.MEŠ-GI UNUG.KI
15) ITU.DU⁶ UD.13.KAM MU.9.KAM
16) ¹IdAG-NIG.DU-ŠEŠ LUGAL TIN.TIR.KI

Translation

(Document concerning) one-half mina, three shekels of silver, loan of Nabû-aḫḫē-šullim, son of Kalummu, descendant of Gimil-Nanā, (and) charged against Nabû-aḫa-iddina, son of Rīmūt. From the thirteenth day of the month of Tašritu the monthly interest rate will be one shekel of silver per mina (lit., the amount charged against him will increase monthly by one shekel of silver per mina), (and) his slave Ša-Bēl-gamri, will serve as security for Nabû-aḫḫē-šullim. The creditor [...] will not raise a claim [against him]. Witnesses (are) Kiribtī, son of Iqīša, Aḫḫēa, son of Ina-tēši-ēṭir, Marduk-našir, son of Aḫḫēa, and the scribe, Nabû-nādin-apli, son of Nabû-aḫḫē-šullim. Uruk, month of Tašritu, thirteenth day, ninth year of Nabû-kudurri-ušur, king of Babylon.

76

WHM 1708

- 1) UD.26.KAM šā ITU.BAR
¹IdAG-NUMUN-DU
2) A-šū šā ¹man-na-da-am-mu-ū a-na
UNUG.KI
3) il-lak-ma it-ti ¹IdUTU-ŠEŠ-MU
4) A-šū šā ¹IdU+GUR-da-nu šu-uš-qu-ut

- 5) šā 1/3 MA.NA 6 GÍN KÙ.BABBAR ina
ŠE.BAR NIG.GA
6) ^dGAŠAN šā UNUG.KI u ^dna-na-a šā
ina muḫ-ḫi
7) ¹IdKUR.GAL-DÜ-ŠEŠ A-šū šā
¹IdU+GUR-NUMUN-DÜ
8) šā ¹IdAG-NUMUN-DU pu-ut e-ḫe-ru
na-šu-ū
9) a-ki-i KILAM šā ina UNUG.KI
10) KÙ.BABBAR.M¹1/3 MA.NA 6 GÍN
ina ŠE.BAR-šū
11) ū-šā-an-qa-al 'HAR.RA-šū' it-tal-ka
12) a-ki-i KILAM šā ŠE.BAR šā ina
ITU.AB KÙ.BABBAR.AM 1/3 MA.NA 6
GÍN
13) u ū-ḫi-tim-šū ¹IdUTU-ŠEŠ-MU ina
ŠU^{II} ¹IdAG-NUMUN-DU i-nam-din
14) LÚ mu-kin [ina-din A-šū] šā
¹IdEN-¹x¹ A ¹Id30-TI-A.ŠI
15) ¹Idna-na-¹a-MU¹ A-šū šā
¹IdEN-ŠEŠ.MEŠ-SU
16) I[...] 'xx' A ¹IdAG-¹xxx¹
17) I[...] 'xx' [...] ¹IdAG-¹xxx¹
18) [...] ¹IdAG-¹xxx¹
19) 'ITU.AB' UD.¹21¹.KAM MU.¹x¹.KAM
¹IdAG-¹IM.¹TUK¹
20) LUGAL TIN.TIR.KI

Translation

Nabû-zēra-ukīn, son of Manna-damū, will come to Uruk on the twenty-sixth day of the month of Nisanu with Šamaš-aḫa-iddina, son of Nergal-dānu with the equivalent of one-third mina, six shekels of silver from the barley, property of the Lady of Uruk and Nanā which was charged against Amurru-bāni-aḫi, son of Nergal-zēra-ibni (and) for which Nabû-zēra-ukīn bears the responsibility for payment. He will pay (lit., weigh out) according to the exchange rate of Uruk from his barley (an equivalent amount equal to) one-third mina, six shekels. His interest will be due according to the market value of the barley in the month of Tebetu, that is, one-third mina, six shekels of silver and Šamaš-aḫa-iddina will give his contract to Nabû-zēra-ukīn. Witnesses (are) Nādin, son of Bēl . . ., descendant of Sin-lēgē-unnini, Nanā-iddina . . ., son of Bēl-aḫḫē-eriba, [...] son of Nabû [...] Month of 'Tebetū', 'twenty-first' day, . . . year of 'Nabû-na'id, king of Babylon.

77

WHM 1532

- 1) Id^{ri-mu-tu} A-šú šá Id^{EN-TIN-īt} A
Id^{na-na-a}
- 2) Id^{ER-d}AMARUD A-šú šá Id^{NUMUN-ia} A
Id^{gi-bi}
- 3) Id^{su-qa-a-a} A-šú šá
Id^{AMARUD-MU-MU} A Id^{na-na-a}
- 4) Id^{la-a-ba-ši} Id^{AMARUD} A-šú šá
Id^{ER-d}EN A Id^{gi-bi}
- 5) Id^{UTU-MU-MU} A-šú šá
Id^{AG-TIN-su-E} A Id^{30-TI-A-ŠI}
- 6) Id^{in-nin-MU-ŠEŠ} A-šú šá Id^{MU-d}AG
A Id^{di-din} Id^{ŠU}
- 7) Id^{na-na-a} A-šú šá Id^{NUMUN-ia}
- 8) Id^{U+GUR-MU-MU} A-šú šá
Id^{na-SÜH-SUR} A Id^{hu-un-zu-ū}
- 9) Id^{ba-ni-ia} A-šú šá Id^{AG-PAP} Id^{AG}
Id^{xxx}
- 10) Id^{la-a-ba-ši} A-šú šá Id^{ER-d}na-na-a A
Id^x Id³⁰ Id^x Id^x Id^x
- 11) Id^{INNIN} Id^{MU-ME}
- 12) Id^{AG-SUR} Id^{MU}
- 13) A Id^x Id^x Id^x Id^x
- 14) LÜ.DUMU.DÜ šá ina pa-ni Id^x Id^x Id^x Id^x
- 15) A-šú šá Id^{ap-la-a} Id^x Id^x Id^x Id^x
- 16) Id^{in-nin-MU-PAP} A Id^{šu šá} Id^x Id^x Id^x Id^x
- 17) Id^{in-nin-MU-PAP} A Id^{šu šá} Id^x Id^x Id^x Id^x
- 18) Id^{MU-ME} Id^{iq-bu-ū} Id^{um-ma}
- 19) Id^{na-ni} Id^{tab-ni-ŠEŠ} A-šú šá
Id^{AG-ka-šir}
- 20) A Id^{MU-MEŠ} Id^{AN.NA-DUMU-ŠEŠ}
- 21) A-šú šá Id^{kal-ba-a} A Id^{MU-MEŠ}
- 22) Id^{ŠEŠ} Id^{AD-i-ni} Id^{iš-su-ū} Id^{a-na}
- 23) LÜ.DUMU.DÜ-ū-tu ina pa-ni
Id^{GAŠAN} Id^{šá} Id^{UNUG.KI}
- 24) Id^{it-ru-su} LÜ.ŠID
- 25) Id^{mu-ra-nu} A-šú šá Id^{AG-DÜ-ŠEŠ}
- 26) A Id^{é-kur-za-kir} Id^{UNUG.KI} Id^{ITU} Id^x Id^x Id^x Id^x
- 27) UD.1.KAM MU Id^x Id^{KAM} Id^{AG-I} LUGAL
Id^{TIN.TIR.KI}

Translation

Rīmūt, son of Bēl-uballit, descendant of Gimil-Nanā, Arad-Marduk, son of Zērija, descendant of Egibi, Suqāja, son of Marduk-šuma-iddina, descendant of Gimil-Nanā, Labāši-Marduk, son of Arad-Bēl, descendant of Egibi, Šamaš-šuma-iddina, son of Nabū-balāssu-iqbi, descendant of Sin-lēqē-unnini, Innin-

šuma-ušur, son of Iddina-Nabū, descendant of Kidin-Marduk, Kinā, son of Zērija, Nergal-šuma-iddina, son of Ina-tēši-ēšir, descendant of Hunzū, Bānija, son of Nabū-nāšir, descendant of Nabū. . . . Labāši, son of Arad-Nanā, descendant of [. . .], Sin [. . .] Innin [. . .] Nabū-ēšir [. . .] descendant of [. . .]—(these are) the free citizens before whom [. . .], son of Aplā [. . .] Innin-šuma-ušur, son [of . . .] iddina (?) descendant of Šuāti spoke as follows: "Anu-tabni-ušur, son of Nabū-kašir, descendant of Šuāti, (and) Eanna-apla-ušur, son of Kalbā, descendant of Šuāti, brought [. . .] ušur, our father in order that they may determine (his status as) a free citizen before the Lady of Uruk." The scribe (is) Murānu, son of Nabū-bāni-āhi, descendant of Ekur-zakir. Uruk, month of [. . .] first day, . . . year of Nabū-na'id, king of [Babylon].

78

WHM 1625

- 1) Id^{ER-d}AMARUD A-šú šá Id^{AG-MU-DU}
Id^{le-ru}
- 2) Id^{AG-NUMUN-DU} A-šú šá Id^{AG-ka-šir}
Id^{lar-rab-tum}
- 3) Id^{EN-BA-šá} A-šú šá Id^{EN-SUR} A
Id^{BE-ša-lam-DINGIR}
- 4) Id^{ib-na-a} A-šú šá Id^{EN-NUMUN} A
Id^{na-na-a}
- 5) Id^{na-di-nu} A-šú šá Idⁱⁿ⁻ⁿⁱⁿ⁻
NUMUN-GAL Id^{šá} Id^{na-na-a}
- 6) Id^{30-DU-e-du} A-šú šá Id^x Id^x Id^x Id^x
- 7) Id^{IM-za-nin-DA} A-šú šá Id^{xxx} Id^x Id^x Id^x
- 8) Id^{kal-ba-a} A-šú šá Id^{ŠEŠ-It} Id^x Id^x Id^x Id^x
- 9) LÜ.DUMU.DÜ-imes šá ina
pa-ni-šū-nu
- 10) Id^{ER-d}INNIN A-šú šá Id^{GAR-MU} A
Id^{30-tab-ni}
- 11) Id^{AG-ŠEŠ-MU} LÜ.SAG.LUGAL
- 12) Id^x Id^{iq-bi}
- 13) Id^{um} Id^{ma} Id^{SAL} Id^{xxxx} Id^{gu-a} Id^{šá} Id^{a-na}
- 14) Id^{na-na} Id^{ni-din-ti} A-šú šá
Id^{AG-DÜ-ŠEŠ} Id^{ad-di-in}
- 15) Id^{GAR-MU} Id^{AD-ū-a} Id^{ina} Id^{SU}
- 16) Id^{AG-ŠEŠ-MEŠ-TIN-īt}
A-šú šá Id^{na-na-a-KAM} Id^u Id^{SAL} Id^x Id^{šá} Id^{a-na}
DUMU.SAL-su

- 17) Id^{U+GUR-PAP} A-šú šá
Id^{na-na-a-ib-ni}
- 18) Id^{na-na} KÜ.BABBAR Id^{tab-ku}
- 19) Id^{gi-mil-lu} A-šú šá
Id^{in-nin-NUMUN-MU}
- 20) Id^{ku-a-tu-na-ti} Id^{šá} Id^{i-hu}
- 21) Id^{GAŠAN} Id^{šá} Id^{UNUG.KI}
- 22) Id^{DIRI.ŠE.GUR} Id¹⁰ Id^{UD.13.KAM}
Id^{MU} Id^{6.KAM} Id^{kur-ra} Id^{šá} Id^{LUGAL}
Id^{TIN.TIR.KI} Id^{LUGAL} Id^{KUR.KUR}

Translation

Arad-Marduk, son of Nabū-šuma-ukin, descendant of Ešeru, Nabū-zēra-ukin, son of Nabū-kašir, descendant of Arabtu, Bēl-iqīša, son of Bēl-ēšir, descendant of Ea-šalam-ili, Ibnā, son of Bēl-zēru, descendant of Gimil-Nanā, Nadin, son of Innin-zēra-ušabši, descendant of Sangū-parakki, Sin-mukin-edu, son of [. . .] Adad-zanin-idi, son of [. . .], (and) Kalbā, son of Aḫu-liti [. . .]—(these are) the free citizens before whom Arad-Innin, son of Šakin-šumi, descendant of Sin-tabni, and Nabū-aḫa-iddina, the royal official, [. . .] spoke [as follows]: "I sold (lit., gave) the lady [. . .] for silver [to] Nidinti, son of Nabū-bāni-āhi, (who) Šakin-šumi, my father, bought for silver (lit., led away for money) from Nabū-aḫḫe-bullit, son of Nanā-ēriš, and the lady [. . .] the daughter of Nergal-nāšir, son of Nanā-ibni." [The scribe (?)] (is) Gimillu, son of Innin-zēra-iddina. [Village (?)] of [. . .]kuatunati, district [of] the Lady of Uruk, month of Addaru, thirteenth day, sixth [year] of Kuraš, king of Babylon, king of the lands.

79

WHM 1653

- 1) Id^{ina} Id^{UD-mu} LÜ mu-kin-nu-tu šá 30 U₈
- 2) A šú šá Id^{DÜ-ti-KAM} Id^x Id^x Id^x Id^x
- 3) Id^{na-na} Id^{le-rib-šū} A-šú šá Id^{AMARUD}
- 4) Id^{uk-tin-nu} šá Id^{mim-ma} Id^{e-lat} Id¹ Id^{MA.NA}
Id^{SIG.HIA}
- 5) Id^{SAL} Id^{ba-bu-nu} Id^{SAL} Id^{qal-lat} Id^{šá} Id^{Id^x}
- 6) Id^{ina-da-šš-šū} Id^{mim-ma} Id^{ma} Id^{Id^{la}} Id^x Id^x Id^x Id^x
- 7) Id¹ Id^{MA.NA} Id^{SIG.HIA} Id^{u-kan-nu} Id^x Id^x Id^x Id^x

- 8) Id^{en} Id^{MIN} Id^{le-rib-šū} Id^x Id^x Id^x Id^x
- 9) Id^{u-tar-ri-ma} Id^{a-na} Id^x Id^x Id^x Id^x
- 10) Id^{i-nam-din} LÜ mu-kin-nu-tu šá 30 U₈
- 11) Id^{AG-SAG} Id^{IL-DU-A} A-šú šá
- 12) Id^{AMARUD-NUMUN-DÜ} A Id^{le-rib-šū}
- 13) Id^{UTU-NUMUN-BA-šá} A-šú šá
Id^{mu-še-zib-dēn}
- 14) A Id^{ri-mut} Id^{dBE} Id^u Id^{LÜ.ŠID}
- 15) Id^{in-nin-NUMUN-GAL-šá}
- 16) A-šú šá Id^{ri-mut} Id^x Id^x Id^x Id^x
- 17) UD.1.KAM MU Id^x Id^x Id^x Id^x
- 18) Id^{AG-I} LUGAL Id^{TIN.TIR.KI}

Translation

On the day that a witness testifies [. . .] son of Bānitu-ēriš, [. . .] to Eribšū, son of Na'id-Marduk concerning all that remains of one mina of wool that the lady Babunu, slave of [. . .] brought (and) he establishes [. . .] all that remains of one mina of wool [. . .], then Eribšū [. . .] will return the one mina of wool and he will give (it) to [. . .]. Witnesses (are) Esagila-mukin-apli, son of Marduk-zēra-ibni, son of Egibi, Šamaš-zēra-iqīša, son of Mušēzib-Bēl, descendant of Rīmūt-Ea, and the scribe, Innin-zēra-ušabši, son of Rīmūt [. . .] first day, . . . year of Nabū-na'id, king [of Babylon].

Commentary

- 4) Restoration is based on contents of l. 7.

80

WHM 1706

- 1) Id^{na-na} LÜ mu-kin-nu-tu šá 30 U₈
UDU.HIA
- 2) Id^{TIN-su} A Id^{EN-DÜ} Id^{a-na} Id^{xx} Id^{ri}
- 3) Id^{na-na} Id^{xx} Id^{na} Id^{BA-šá} A
Id^{AG-NUMUN-MU}
- 4) Id^{na-na} Id^{xx} Id^{TIN-su}
- 5) Id^{ina} Id^{GUB-su} šá
Id^{AG-ŠEŠ-MEŠ-MU}
- 6) Id^u Id^{LÜ} Id^{EN} Id^{pi-qi-ni-e-ti} Id^{šá} Id^{AN.NA}
- 7) Id^{TIN-su} Id^{u-ka-nu} Id^{ki-i} Id^{uk-tin-nu}
Id^{za-ki}
- 8) Id^{ki-i} Id^{la} Id^{uk-tin-nu}
- 9) Id^{1-en} Id³⁰ Id^{U₈} Id^{UDU.HIA} Id^{BA-šá}
- 10) Id^{a-na} Id^{AN.NA} Id^{i-nam-din}
- 11) LÜ mu-kin-nu Id^{na-din} A-šú šá
Id^{mar-duk}
- 12) Id^{ba-ab-bu-ut-ti}

- 13) *l₁ri-mut A-šú šá l₁ba-la-tu A l₁ha-nap*
 14) *l₁im-bi-e-a A l₁ta-qiš-^dgu-la*
 15) *A l₁ba-an-bu-a*
 16) *l₁AG-ŠEŠ.MEŠ-GI A l₁EN-ú-še-zib A l₁kur-i*
 17) *[u] LÚ.SID l₁AG-DÜ-ŠEŠ A l₁ib-na-a*
 18) *[A] l₁š-kur-za-kir UNUG.KI ITU.ŠU*
 19) *[UD.x] KAM MU.14.KAM*
l₁AG-NIG.DU.ŠEŠ
 20) *LUGAL TIN.TIR.KI*

Translation

[...] Testimony concerning thirty ewes [...] Balassu, son of Bēl-ibni, before [...] Iqīša, son of Nabū-zēra-iddina, [...] Balassu will give testimony in the presence of Nabū-aḥḥē-iddina, and the executive assistants of Eanna. If he testifies, he will go free. If he does not testify, Iqīša will deliver the thirty ewes to Eanna. Witnesses (are) Nādin, son of Marduk, descendant of Babutti, Rīmūt, son of Balātu, descendant of Ḥanap, Imbēa, son of Taqīš-Gula, descendant of Ḥanbūa, Nabū-aḥḥē-šullim, son of Bēl-ušēzib, descendant of Kuri [and] the scribe, Nabū-bāni-aḥi, son of Ibnā, [descendant] of Ekur-zakir. Uruk, month of Du'uzu, [...] day, fourteenth year of Nabū-kudurri-ušur, king of Babylon.

81

WHM 1563

- 1) *l₁x¹ [...] a pu-ut ANŠE*
 2) *šá l₁x¹ [...] l₁NUMUN-ia A l₁ki¹xxx¹*
 3) *l₁d¹x¹ [...] šú-nu l₁AG-NUMUN-DU*
 4) *A-šú šá l₁x¹ [...] l₁na-na-a-ŠEŠ*
 5) *A l₁DU₁₀.GA [...] na-ši UD.7.KAM*
 6) *šá ITU.GAN a-na UNUG.KI a-na pa-ni LÚ.ŠA.TAM*
 7) *ib-ba-ku-nam-ma ki-i la i-tab-ku*
 8) *ŠE.BAR-šú ḤA.LA ri-ḥi-it i-mit-ti-šú*
 9) *a-na d₁GAŠAN šá UNUG.KI i-nam-din*
 10) *LÚ mu-kin-nu l₁KAR-^d[...] l₁a¹*
 11) *A l₁ar-rab-ti [...] l₁x¹*
 12) *A LÚ.UŠ.BAR l₁DU+GUR [...] l₁*
 13) *LÚ.SID l₁AN.NA l₁MU¹ [...] l₁*
 14) *l₁D bit-qa šá l₁EN l₁SUR šú-i-ḥu*
 15) *šá d₁GAŠAN šá UNUG.KI ITU.ŠAR¹*
 16) *UD.27.KAM MU.31[KAM*
d₁AG-NIG.DU-ŠEŠ

17) LUGAL TIN.TIR.[KI]

Translation

Nanā-našir, son of Tabi [...], bears responsibility (?) for [...] the donkey of [...] Zērija, descendant of [...], [...] šunu (and) (?) Nabū-zēra-ukīn, son of [...]. On the seventh day of the month of Kislimu, he will appear before the administrator in Uruk. If he does not appear, he will deliver his barley, the remaining portion of his estimated yield, to the Lady of Uruk. Witnesses (are) Mušēzib [...] descendant of Arrabti, [...] descendant of Išparu, Nergal [...] the scribe, Eanna-šuma [...] Shuice canal of Bēl-ēšir, district of the Lady of Uruk, month of Nisanu, twenty-seventh day, thirty-first year of [Nabū]-kudurri-ušur, king of Babylon.

82

WHM 1626

- 1) [...] MU A-šú šá l₁na-din A l₁[...]
 2) [...] l₁KID¹ A-šú šá l₁kal-ba-a [...] l₁
 3) [...] d₁AG-it-te-mu [...] l₁
 4) [...] l₁x¹ ki ia a-di-i qī-it
 5) l₁šá ITU.SIG₄ l₁EN-MU A-šú šá l₁la-a-ba¹š¹
 6) l₁gi-mil-lu A-šú šá l₁AMAR.UD-^dNUMUN-DÜ
 7) l₁ri-mut d₁UTU A-šú šá l₁AG-EN-šú-nu
 8) l₁AG-ina-ka-a-ri-lu-mur A-šú šá l₁DU-A
 9) u l₁gi-mil-lu A-šú šá l₁ri-mut
 10) LÚ.ERIN.MEŠ šá it-ti l₁AMAR.UD-za-kir-MU
 11) LÚ.GAR.UMUŠ TIN.TIR.KI šap-ru-ma
 12) ul-tu KASKAL¹ iḥ l₁x¹ li nu
 13) ni-ib-ba-kam-ma (erasure) a-na
 14) l₁AG-DU-DUMU.ŠU LÚ.ŠA.TAM
 15) l₁AN.NA ni-in-na-an-di-ni
 16) LÚ mu-kin-nu l₁AMAR.UD-MU-MU A-šú
 17) šá l₁na-din A l₁su-ū-ti-ia
 18) l₁UTU-SUR A-šú šá l₁NUMUN-ia A l₁š-kur-za-kir
 19) [u LÚ].SID l₁EN-MU A-šú šá l₁na [...] l₁
 20) [A] dan-ni-e-a UNUG.KI ITU [...] l₁
 21) UD.6.KAM MU.5.KAM¹
 22) l₁kam-bu-zī¹ia¹
 23) LUGAL TIN.TIR.KI [LUGAL KUR.KUR]

Translation

[...] jiddina (?), son of Nadin, descendant of [...], kašir, son of Kalbā [...] Nabū-ittemu (?) [...] until the end of the month of Simanu, Bēl-iddina, son of Labāši, Gimillu, son of Marduk-zēra-ibni, Rīmūt-Šamaš, son of Nabū-bēlšunu, Nabū-ina-kāri-lumur, son of Mukin-apli, and Gimillu, son of Rīmūt, workers who were sent with Marduk-zakir-šumi, the mayor of Babylon and who [...] from a venture—we will take and we will deliver (them) to Nabū-mukin-apli, the administrator of Eanna. Witnesses (are) Marduk-šuma-iddina, son of Nadin, descendant of Sutija, Šamaš-ēšir, son of Zērija, descendant of Ekur-zakir, [and] the scribe, Bēl-iddina, son of [...] [descendant] of Dannēa. Uruk, month of [...] sixth day, fifth year of Kambuzija, king of Babylon, [king of the lands].

83

WHM 1665

- 1) 9 GUN SIG.ḪA šá l₁ri-mut
 2) A-šú šá l₁ina¹ l₁AN.NA l₁kit-ti
 3) ina muḥ-ḥi l₁MAŠ-LUGAL-ŠEŠ LÚ qī-i-pi
 4) šá l₁AN.NA l₁AG-DU-ŠEŠ A-šú šá l₁ER d₁AG
 5) l₁D iš-tar-a-lik-pa-ni LÚ.EN pi-qit-tú šá LÚ qī-i-pi
 6) l₁ri-mut A-šú šá l₁DU+GUR-MU l₁na-na-a-MU
 7) A-šú šá l₁ri-mut l₁NUMUN-ia A-šú šá l₁ŠEŠ.MEŠ-criq-ba
 8) ina ITU.ŠU i-nam-din-nu
 9) l₁en pu-ut 2-i na-šu-ū
 10) l₁ar-ra-bi A-šú šá l₁man-nu-a-ki-i d₁AG
 11) pu-ut e-ḥir na-ši
 12) LÚ mu-kin-nu l₁DU+GUR-da-nu A-šú šá
 13) l₁A-ŠEŠ l₁NUMUN-tū A-šú šá l₁šā-am-ḥu d₁IM
 14) l₁nad-na-a A-šú šá l₁am-ma-ni¹ DINGIR
 15) u LÚ.SID l₁D30¹na¹ [...] [A-šú] šá
 16) l₁DU+GUR-MU-criq-ba [...] l₁
 17) UD.6.KAM MU.20¹ [...] l₁
 18) d₁AG-NIG.DU-ŠEŠ LUGAL TIN.TIR.KI

19) ŠAM a-gur-ru šá [...]

20) [...]

Translation

(Document concerning) nine talents of wool, property of Rīmūt, son of l₁na¹. Eanna-kitti, charged against Ninurta-šarra-ušur, overseer of Eanna, Nabū-bāni-aḥi, son of Arad-Nabū, Ištar-ālik-pāni, executive assistant of the overseer, Rīmūt, son of Nergal-iddina, Nanā-iddina, son of Rīmūt, (and) Zērija, son of Aḥḥē-erība. They will deliver (the wool) in the month of Du'uzu (and) one will bear the responsibility for the other. Arrabi, son of Mannu-akī-Nabū bears the responsibility for payment (of the wool). Witnesses (are) Nergal-dannu, son of Apla-ušur, Zērūtu, son of Šamhu-Adad, Nadnā, son of Ammani-ili, and the scribe, Sin [...], son of Nergal-šuma-erība [...] sixth day, twentieth (?) [year] of Nabū-kudurri-ušur, king of Babylon. The price of the bricks [...]

84

WHM 1624

- 1) 21 GUR ZÜ.LUM.MA ZAG A.ŠA
 2) šá UGU ID šá l₁É.DINGIR.MEŠ NIG.GA d₁INNIN UNUG.KI
 3) u d₁na-na-a šá GİŠ.BAR šá l₁ER-ia A-šú šá l₁AG-DU-ŠEŠ A l₁ri-mut d₁BE
 4) ina [muḥ]-ḥi l₁ri-mut u l₁ER-ia DUMU.MEŠ
 5) šá l₁GAR¹-MU A l₁D30-tab-ni ina ITU.DU₆
 7) ina ḥa-ḡa-ri ina GİŠ ma-ši-ḥu šá d₁GAŠAN šá UNUG.KI
 8) ina muḥ-ḥi l₁it rit-ti KI 1 GUR bil-tum
 9) tu-ḡal-la lib-bi man-ga-ga 1 BAN 4-1/2 SILA
 10) l₁ki¹šir e-si-it-ti l₁UGU-š¹ū i-nam-din-nu l₁en pu-ut 2-i na-šu-ū
 12) 3 GUR ZÜ.LUM.MA sis-sin-nu e-ḥi¹ir¹
 13) LÚ mu-kin-nu l₁AMAR.UD-MU-MU l₁A-šú šá l₁na-din
 14) A l₁su-ti-ia l₁AG-EN-šú-nu
 15) A-šú šá l₁INNIN-MU-ŠEŠ A l₁D¹BE-DINGIR-tu-DÜ

- 16) LÚ.ŠID ^{Id}AG-NUMUN-DU A-šú šá
¹SUM.NA-ŠEŠ
 17) A ^{Id}EN-SU ^{Id} bit-qa šá ^{Id}EN-SUR
 18) ší-i-ḡu šá ^dGAŠAN šá UNUG.KI
 ITU.KIN
 19) UD.27.KAM MU.2.KAM ¹kam-bu-zi-ia
 20) LUGAL E.KI LUGAL KUR.KUR.ME

Translation

(Document concerning) twenty-one kur of dates, estimated yield of a field along the canal Bīt-ilāni, property of Innin of Uruk and Nanā, which (is) the rent of Ardija, son of Nabū-bāni-aḫi, descendant of Rīmūt-Ea, (and) charged against Rīmūt and Ardija, sons of Šakin-šumi, descendant of Sin-tabni. They will deliver a load of baskets, leaflets, and (bundles) of fibers for every kur (and) the (date orchard) tax 'charged against him' of ten and one-half qa in one delivery in the month of Tašritu in the enclosure in accordance with the measure of the Lady of Uruk, (and) one shall bear the responsibility for the other. The *sissinnu* dues of three kur of dates were paid. Witnesses (are) Marduk-šuma-iddina 'son of' Nadin, descendant of Sūtija, Nabū-Bēlšunu, son of Innin-šuma-ušur, descendant of Ea-ilūtu-ibni, (and) the scribe, Nabū-zēra-ukin, son of Nadin-aḫi, descendant of Bēl-erība. Sluice canal of Bēl-ēṭir, district of the Lady of Uruk, Month of Ululu, twenty-seventh day, second year of Kambuzija, king of Babylon, king of the lands.

85

WHM 1553

- 1) 25 GUR ZŪ.LUM.MA A.ŠA
 2) šá ina UGU bit-qa šá la-ad-na-nu
 3) NIG.GA ^dGAŠAN šá UNUG.KI u
^dna-na-a
 4) ina muḫ-ḫi ¹DU₁₀.GA-ia A-šú
 5) šá ^{Id}AG-ār-ni-ia A LŪ.BAR.UŠ
 6) ina ITU.DU₆ ina GIŠ ma-ši-ḡu [šá]
 7) ^dGAŠAN šá UNUG.KI i-nam-[din]
 8) sis-sin-na e-tir
 9) e-lat ū-¹il-tim [..]
 10) LŪ mu-kin-nu ^{Id}[..]
 11) A-šú šá ^{Id}EN-¹x¹Id[..]

- 12) A-šá šú ^{Id}DA-^dAG [..] ¹x¹[..]
 13) ¹ba-la-fu A-šá šá ¹mu-¹še-¹[zib-^dEN]
 14) bit-qa šá la-ad-na-nu ITU[..]
 15) UD.14.KAM MU.11.KAM ^dAG-
¹IM.TUK¹
 16) LUGAL TIN.TIR.KI

Translation

(Document concerning) twenty-five kur of dates (from) a field on the sluice canal of Ladnanu, property of the Lady of Uruk and Nanā, charged against Ṭabija, son of Nabū-arnija, descendant of Išpāru. He will deliver (the dates) in the month of Tašritu in accordance with the measure of the Lady of Uruk. The *sissinnu* duty was paid. (This is) apart from . . . contract. Witnesses (are) [..], son of Bēl-[,], son of Ili'-Nabū, [..] Balāṭu, son of Mu[šezib-Bēl]. Sluice canal Ladnanu, month of [..], fourteenth day, eleventh year of Nabū-na'id, king of Babylon.

86

WHM 1622

- 1) [..] GUD.ḪIA ¹NIG.GA¹ ^dGAŠAN šá
 UNUG.KI u ^dna-na-a
 2) [..] NIG.ŠID [..] UGU ¹na-din¹
 A-šú šá ¹šá ^dAG-šu-[ū]
 3) šá ina ITU [..] KAM
^dAG.NIG.DU-ŠEŠ¹ LUGAL TIN.TIR.KI
 4) ina ITU.¹BAR¹ [..] ^{Id}AG-NIG.DU-ŠEŠ
 LUGAL TIN.TIR.¹KI¹
 5) šá UGU ¹mi-¹a-ší A-šú šá
¹man-nu-a-ki-^dAG [..]
 6) ina ŠA [..] AB.GAL.MEŠ 2 GUD 2-i
 1-it 2-i ut [..]
 7) PAP ¹x¹ ší-in-di-c-tú šá ina
 qa-bu-ti-šú la¹xxx¹
 8) 9 AB.GAL.MEŠ 2 AB 2-a-ta 1
 GUD.NINDA 2 AB.NIGIN [..]
 9) PAP 14 TA me-ma-a-ta PAP.PAP 20
 AB.GUD.ḪIA a-di¹xxx¹
 10) ITU.ŠE ib-ba-kam-ma ¹a-na¹ É.AN.NA
 i-nam-din ū
 11) 4 AB.GAL.MEŠ 2 AB 2-a-ta 2
 AB.NINDA.ME 2 AB.NIGIN.ME
 12) PAP 10 it-ti qa-bu-ti-šú ina UGU
 mi-nu-tu
 13) [..] ¹AB¹.GUD.ḪIA ina ITU.¹APIN¹
 MU.24.KAM

- 14) ^dAG-NIG.DU-ŠEŠ LUGAL TIN.TIR.KI
 i-nam-din
 15) [..] [ri-c-ḡu šá AB.GUD.ḪIA šá
 UGU ^{Id}AG-¹x¹MEŠ¹ [..]
 16) [..] ū šá la ri-c-ḡu šá AB.GUD.ḪIA
 šá¹ UGU ¹mi-¹a-ší A-šú šá
 17) ¹man-nu-a-ki-^dAG [..]
 18) ina ŠA AB.GAL.MEŠ TA me-ma-a-ta
 šá ¹mi-¹a-ší
 19) ib-ba-ku AB.GAL-tú a-di 2
 AB.NINDA.ME [..]
 20) a-ki-i 2-ta AB.NIGIN.MEŠ
 im-maḫ-ḡar-[ru]
 21) LŪ.mu-kin-nu ^{Id}AG-
 kib-ší-LUGAL-ŠEŠ LŪ qí-i¹pi¹
 [É.AN.NA]
 22) ina-SÜḪ-SUR A-šú šá ¹SUM.NA-ŠEŠ
 A ^{Id}[..]
 23) ¹na-din A-šú šá ^{Id}IB-MU-ŠEŠ A ^{Id}EN
 [..]
 24) ina-SÜḪ-SUR A-šú šá ^{Id}AG-ŠEŠ-MU
 A [..]
 25) ^{Id}AG-PAP.MEŠ-GI A-šú šá ¹ka-šir
 A¹ŠU [..]
 26) ^{Id}AG-MU-KAM A-šú šá ¹ap-la-a A
^{Id}30 [..]
 27) [LŪ].ŠID ^{Id}AG-DŪ-ŠEŠ A-šú šá ^{Id}DŪ-a
 A ¹e-kur-za-[kir]
 28) [..] ITU.¹NE¹ [UD.x¹.KAM MU.23.KAM
^dAG.NIG.DU-ŠEŠ LUGAL TIN.TIR.KI]

Translation

(Document concerning) cattle, 'property' of the Lady of Uruk and Nanā, [settled] account [..] 'Nadin, son of Ša-Nabū-šū which (are) from the month' [..] 'Nabū-kudurri-ušur', king of Babylon, (and) from the month of 'Nisanu' [..] Nabū-kudurri-ušur, king of Babylon, charged against Mi'aši, son of Mannu-aki-Nabū [..]. Of this amount [..] fully-grown cows, two bulls in their second year, one in the second year [..], total of . . . branded animals which [..] from his corral (and) nine fully-grown cows, two cows in their second year, one young bull (and) two free-roaming cattle [..]—total of fourteen (are from) (this) amount—grand total of twenty cattle. Accordingly, he will bring (the animals) in the [..] of the month of Addaru and he will deliver (the animals) 'to' Eanna (and) he will deliver four full-grown cows, two cows in their

second year, two young bulls (and) two free-roaming cattle—total of ten from his corral charged against the total amount [..] 'cattle' in the month of 'Arašsamnu', twenty-fourth year of [Nabū]-kudurri-ušur, king of Babylon. [the remainder] of the cattle charged against Nabū [..] those not of the remainder of cattle charged against Mi'aši, son of Mannu-aki-Nabū [..] from the cattle from the total number that Mi'aši will bring, cattle in addition to two young bulls [..] as well as two free-roaming cattle will be received [..]. Witnesses (are) Nabū-kibsi-šarri-ušur, overseer [of Eanna], Ina-tēši-ēṭir, son of Nadin-aḫi, descendant of [..] Nadin, son of Uraš-šuma-ušur, descendant of Bēl [..], Ina-tēši-ēṭir, son of Nabū-aḫa-iddina, descendant of [..] Nabū-aḫḫē-šullim, son of Kašir, descendant of Gimil-[Nanā], Nabū-šuma-ēriš, son of Aplā, descendant of Sin [..] (and) the scribe, Nabū-bāni-aḫi, son of Ibnā, descendant of Ekur-za[kir]. [..] month of [Abu]. [.. day] twenty-third year of Nabū-kudurri-ušur, king of [Babylon].

87

WHM 1525

- 1) [..] ^{Id}na-na-a-LUGAL-ŠEŠ [..]
 2) [..] ¹xxx¹ [..]
 3) šá TA ¹xx¹ šá ¹xxx¹ [..]
 4) ina muḫ-ḫi ¹ER-^dEN A-šú šá ¹lib¹-luṭ
 5) [A] ¹mu-kal-lim ina ITU. ¹x¹ ¹xx¹ ḪIA
 6) [..] di-ka šá ^dGAŠAN šá UNUG.KI
 7) [ina É].AN.NA i-nam-din
 8) [ina GUB-su] šá ^{Id}30-MU
 9) [LŪ qí-i] ¹pi¹ šá É.AN.NA
 10) [LŪ mu] ¹kin¹-nu ^{Id}AMAR.UD-MU-MU
 11) A-šú šá ^{Id}AG-TIN-su-E A ¹ŠU-^dna-na-a
 12) ¹ki-din-^dAMAR.UD A-šú šá
^{Id}AG-DŪ-ŠEŠ
 13) A LŪ-ka-nak-KA ^{Id}AG-DŪ-ŠEŠ A-šú šá
^{Id}DŪ-a A ¹E.KUR-za-kir
 14) u LŪ.ŠID ^{Id}AG-DŪ-a A-šú šá
 15) ¹xxx¹ ITU. ¹x¹ UD. ¹x¹.KAM
 16) [MU.x.KAM] ^dAG-¹NIG.DU-ŠEŠ¹
 17) LUGAL TIN.TIR.[KI]

descendant of Ilī-Marduk, Bēl-aḫḫē-iqīša, son of Mušēzib-Marduk, descendant of Egibi, Innin-zēra-ušabši, son of Balassu, (and) the scribe, Innin-mukīn-apli, son of Zērija. Uruk, month of Kislimu, fourth day, thirty-fourth year of Nabū-kudurri-ušur, king of Babylon.

92
WHM 1654

- 1) 'x' GUR ŠE.BAR šā¹ MU-DU A-šū
- 2) šā¹ EN-NUMUN A¹ ba-si-ia ina UGU
- 3) Idu-ŠEŠ-MU A-šū šā¹ NUMUN-ia ina ITU.GUD
- 4) ŠE.BAR.ĀM 50 GUR ina UGU 1 GUR 1 PI
- 5) ina URU Idu-AG-BE-DINGIR i-nam-din
- 6) gi-mir ŠE.NUMUN šā¹ i-šur
- 7) it-ti Idu-ŠEŠ-MU i¹ ta¹ i¹ x¹
- 8) Idu-ŠEŠ-MU¹ ina ŠU¹ MU-DU
- 9) e-ḫir [...]
- 10) [LÚ] mu-[kin-nu] [...]
- 11) [...] ŠEŠ¹ x¹ A [...]
- 12) ŠEŠ-e-gi [...] x¹ šū [...]
- 13) A-šū šā¹ ba-an¹ x¹
- 14) LÚ.ŠID I¹ ba-la-tu A-šū šā¹ i¹ mu-še-zib-^dEN
- 15) URU ḫu-da-da ITU.ZÍZ UD.29.KAM
- 16) 'MU.x.KAM'^dAG-na-'id LUGAL TIN.TIR.KI

Translation

(Document concerning) [...] kur of barley, property of Šuma-ukīn, son of Bēl-zēru, descendant of Basija, (and) charged against Šamaš-aḫa-iddina, son of Zērija. He will deliver the fifty kur of barley in the village of Nabū-bēl-ili in the month of Ajaru, with one pi charged against each kur. Šamaš-aḫa-iddina¹ has been paid by Šuma-ukīn the full amount of grain for one fowl (which) has arrived (?) with Šamaš-aḫa-iddina. [...] 'Witnesses' (are) [...] aḫa [...] son [...] Aḫḫē[a] [...] son of Ḫanbua (?) [...] the scribe, Balāṭu, son of Mušēzib-Bēl. Village of Ḫudada, month of Šabaṭu, twenty-ninth day, [...] 'year' of Nabū-na'id, king of Babylon.

- 93
WHM 1620
- 1) 3 GUR 3 PI ŠE.BAR šu-pil-ti
 - 2) šā¹ MU-DU A-šū šā¹ EN-NUMUN A¹ ba-si-ia
 - 3) ina muḫ-bi¹ i¹ za-ab-di-ia A-šū šā¹
 - 4) i¹ a-ḫu-ba-na ina ITU.GUD ŠE.BAR
 - 5) ina SAG.DU-šū ina URU a-da-bu-DINGIR
 - 6) i-nam-din
 - 7) 'LÁ' mu-kin-[nu] 'xxxxx'
 - 8) [...]
 - 9) 'xxx' [...]
 - 10) u¹ 'LÚ.ŠID' [...]
 - 11) Idu 'xxxxx' [...]
 - 12) ITU. 'x' UD.x¹ KAM
 - 13) MU 'SAG.NAM.LUGAL.LA LÚ.d¹AMAR.UD
 - 14) LUGAL TIN.TIR.KI

Translation

(Document concerning) three kur, three pi of barley, obligation of Šuma-ukīn, son of Bēl-zēru, descendant of Basija, charged against Zabdija, son of Aḫu-bāni. He will repay the barley from his capital in the town of Adabu-ili in the month of Ajaru. 'Witnesses' [...] and 'the scribe' [...] Month of [...] 'accession year of Amēl-Marduk, king of Babylon.

94
WHM 1554

- 1) 'x' ME 20 GUR 3 (PI) 4 (BÁN) ŠE.BAR 'xxx' [...]
- 2) šā¹ MU.34.KAM ul-tu E.AN.NA
- 3) iš-šu-ū NÍG.GA^dGAŠAN šā¹ UNUG.KI
- 4) u^d na-na-a ina muḫ-bi¹ Idu-na-na-a¹ KAM¹
- 5) A-šū šā¹ Idu.10.GA-UNUG.KI ina ITU.GUD
- 6) ŠE.BAR ina GIŠ ma-si-bi šā¹ E.AN.NA
- 7) ina E.AN.NA ina muḫ-bi¹ 'xxx'
- 8) i-nam-din
- 9) LÚ mu-kin-nu I¹ na-din A-šū
- 10) šā¹ Idu+GUR-na-gir A LÚ.UŠ.BAR
- 11) IduAMAR.UD-SU A-šū šā¹ IduEN-MU
- 12) A¹ šī-gu-ū-a IduTU¹ 'xxx'
- 13) A¹ BA-šā-a A LÚ.SIPA IduAG-[DÜ-ŠEŠ A-šū šā¹]

- 14) I¹ib-na-a A¹ E-kur-za-[kir]
- 15) u¹ LÚ.ŠID I¹E.AN.NA-MU¹-DÜ¹ [A-šū]
- 16) šā¹ I¹ŠEŠ.ME¹ šā-a UNUG.KI ITU. [...]
- 17) UD.10.KAM MU.35.KAM
- 18) d¹AG-NÍG.DU-ŠEŠ LUGAL [TIN.TIR.KI]

Translation

(Document concerning) . . . hundred twenty kur, three pi, twenty-four qa of barley [...] of the thirty-fourth year brought from Eanna, property of the Lady of Uruk and Nanā, charged against Nanā-ēriš, son of Ṭābi-Uruk. He will deliver the barley at Eanna . . . in accordance with the measure of Eanna in the month of Ajaru. Witnesses (are) Nadin, son of Nergal-našir, descendant of Išpāru, Marduk-erība, son of Bēl-iddina, descendant of Šigūa, Šamaš-[] son of Iqīša, descendant of Rē'ū, Nabū-[bāni-aḫi, son] of Ibnā, descendant of Ekur-za[kir], and the scribe, Eanna-šuma-ibni¹, [son of] Aḫḫēšā. Uruk, month of [...], 'tenth' day, thirty-fifth year of Nabū-kudurri-ušur, king of [Babylon].

Commentary

- 13) The restoration is based on contents of 72:39; 77:25; 80:16; 86:27, etc.

95
WHM 1529

- 1) 1/2 MA.NA KÜ.BABBAR šā¹ IduAG-ŠEŠ¹ MEŠ-MU¹
- 2) A-šū šā¹ Idu+GUR-GI A¹ ZALAG^d30 [...]
- 3) LÚ^d na-na-a A-šū šā¹ IduAG-NUMUN-DU
- 4) KÜ.BABBAR šā¹ pu-ut Idu¹ in-nin¹ [...]
- 5) IduAG-NUMUN-BA-šā¹ na-šu-ū¹ 'xxx'
- 6) ŠE.BAR a-na [...] KILAM šā¹ 'xxx'
- 7) ŠE.BAR ina¹ 'xxx' [...]
- 8) ina¹ UNUG.KI [...]
- 9) i-nam-din
- 10) LÚ mu-kin-nu Idu¹ EN¹ [DÜ A-šū šā¹]
- 11) Idu-NUMUN I¹ šu-zu-bu A-šū [šā¹ [...]
- 12) I¹ri-mut A-šū šā¹ SUM¹ 'na-a'
- 13) u¹ LÚ.ŠID IduEN-MU A-šū [šā¹ [...]
- 14) UNUG.KI ITU.AB UD.25.KAM¹
- 15) MU.19.KAM IduAG-NÍG.DU-[ŠEŠ]
- 16) LUGAL TIN.TIR.KI

Translation

(Document concerning) one-half mina of silver, property of Nabū-aḫḫē-iddina¹, son of Nergal-ušallim, descendant of Nūr-Sin [...] Amēl-Nanā, son of Nabū-zēra-ukīn. The silver for which 'Innin' [...] Nabū-zēra-iqīša bears responsibility [...]. He will deliver the barley according to the market price [...] the barley in [...] in 'Uruk' [...]. Witnesses (are) 'Bēl'-[ibni, son of] Mukīn-zēri, Šüzubu, son [of] [...] Rīmūt, son of Nadnā, and the scribe, Bēl-iddina, son [of] [...] Uruk, month of Ṭebetū, 'twenty-fifth' day, nineteenth year of Nabū-kudurri-ušur, king of Babylon.

96
WHM 1548

- 1) 8 GÍN KÜ.BABBAR NÍG.GA^d15 u^d na-na-a
- 2) u^d na-na-a¹ šā¹ I¹šu-la-a
- 3) A-šū šā¹ IduAG¹ NUMUN-BA-šā¹ a-na
- 4) IduSÜH-SUR A-šū šā¹ I¹E.AN.NA-¹li-pi-ŠEŠ
- 5) 'id-di¹ nu ina ITU.AB KÜ.BABBAR
- 6) [ina SAG].DU-šū i-na-šā-šā-am-ma
- 7) [i-na E].AN.NA i-nam-din
- 8) LÚ mu-kin-nu Idu¹ na-na-a
- 9) A-šū šā¹ IduAG-ŠEŠ-MU Idu^dŠÜ
- 10) A-šū šā¹ i¹ ta¹ ri-bi¹ IduGAR-MU
- 11) A-šū šā¹ 'xxxx' u¹ LÚ.ŠID
- 12) Idu+GUR-NUMUN-DÜ A-šū šā¹ IduEN-PAP.ME-SU
- 13) A¹ kur-i Idu¹ ba-aš-šu šā¹ TIN.TIR.KI
- 14) ITU.APIN UD.13.KAM MU.9.KAM
- 15) d¹AG-NÍG.DU-ŠEŠ LUGAL TIN.TIR.KI

Translation

(Document concerning) eight shekels of silver, property of Ištar and Nanā, which Šulā, son of 'Nabū'-zēra-iqīša [loaned (lit., gave)] to Ina-tēši-ēḫir, son of Eanna-ḫipi-ušur. He will bring the silver from his 'capital' in the month of Ṭebetū and he will deliver (it) [at] Eanna. Witnesses (are) Amēl-Nanā, son of Nabū-aḫa-iddina, Iddina-Marduk, son of 'Taribi', Šakin-šumi, son of . . . and the scribe, Nergal-zēra-ibni, son of Bēl-aḫḫē-erība,

descendant of Kuri. The canal Baššu ša Babili, month of Arahsamnu, thirteenth day, ninth year of Nabû-kudurri-ušur, king of Babylon.

97
WHM 1634

- 1) 6 GUR[...]
- 2) lu 'gu' (erasure) ut 'xx' [...]
- 3) ha-ti-ra-ta
- 4) ša 'DÜ-a A-šü ša 'A-a
- 5) ina muh-bi 'dU+GUR-i-pu-uš
- 6) A-šü ša 'mar-duk ina ITU.SIG₄
- 7) ŠE.BAR gam-mir-ti
- 8) ina URU ša LÜ ša-tam-mu
- 9) i-nam-din
- 10) LÜ mu-kin-nu 'a-di-ma-ta-DINGIR
- 11) A 'dIM-ra-hi-i
- 12) 'dAG-na-gir A-šü ša
- 13) 'ŠEŠ-ii-ti-i
- 14) u LÜ.SID 'dUTU-MU-MU
- 15) A-šü ša 'DÜ-dINNIN A 'kur-i
- 16) URU ša a-ra-a-ta
- 17) ša NAM UNUG.KI ITU.BAR
- 18) UD.5.KAM MU.'33'.KAM
- 19) 'dAG-NIG.DU-ŠEŠ
- 20) LUGAL [TIN.TIR.KI]

Translation

(Document concerning) six kur [...] the [...], property of Ibnā, son of Aplā, (and) charged against Nergal-ēpuš, son of Marduk. He will deliver the barley in (its) full amount in the month of Simanu in the village of the administrator. Witnesses (are) Adimata-ili, son of Adad-rahi, Nabû-nāšir, son of Aḥu-liti, and the scribe, Šamaš-šuma-iddina, son of Ibni-Innin, descendant Kuri. Village of Arata, which is in the district of Uruk, month of Nisanu, fifth day, 'thirty-third' year of Nabû-[kudurri-ušur], king of [Babylon].

98
WHM 1521

- 1) 12 GUR 1 PI 4 BÂN ŠE.BAR ša
- 2) 'gi-mil-lu
- 3) A-šü ša 'li-šü-ru A 'E.SAG.IL-MU-DÜ

- 3) [ina] 'muh-bi 'I[...]' 'xx' A-šü ša
- 4) 'DU-NUMUN
- 5) ina 'ITU. x' 'ŠE.BAR' 'xxxx' UNUG.KI
- 6) [...] 'xx' ina SAG.DU-šü
- 7) 'nam-din' LÜ mu-kin-nu
- 8) 'dKUR.GAL-LUGAL-a-nu
- 9) A-šü ša 'šü-ru-la-ri-im 'xx'
- 10) 'ar-ra-bi A-šü ša 'dU+GUR-GI
- 11) A 'd30-ka-ra-bi-i-šü-me
- 12) 'dEN-NUMUN-SI.SA A-šü ša 'A-a' A
- 13) 'IMU. dPAP.SUKKAL LÜ.SID
- 14) 'dAG-NUMUN-ü-šab-ši
- 15) 'A-šü ša 'NUMUN-la URU a-mat-dEN
- 16) ITU.ZIZ UD.3.KAM MU.35.KAM
- 17) 'dAG-NIG.DU-ŠEŠ LUGAL TIN.TIR.KI
- 18) 1 GUR 1 PI ŠE.NUMUN 'xxx' ša
- 19) 'KAL-e-a
- 20) ša 'dU+GUR-da-a-nu a-na ir-ru-šü-tu
- 21) i-šal-lim UD.KA.BAR ša 'gi-mil-lu
- 22) A.SA 'gi-mil-lu ŠE.BAR i-šal-lim

Translation

(Document concerning) twelve kur, one pi, twenty-four qa of barley, property of 'Gimillu,' son of Liširu, descendant of Esagila-šuma-ibni, (and) 'charged against' [...] son of Mukin-zēri. He will deliver the barley' in 'the month of [...]' in Uruk in Eanna (?) in its full amount [...]. Witnesses (are) Amurru-šarrāni, son of Šuru-larim (?), Arrabi, son of Nergal-ušallim, descendant of Sin-karābi-išemme, Bēl-zēru-lišir, son of 'Aplā,' descendant of Iddina-Papsukkal, (and) the scribe, Nabû-zēra-ušabši, 'son' of Zērija. Village of Amat-Bēl, Month of Sabaṭu, third day, thirty-fifth year of Nabû-kudurri-ušur, king of Babylon. (Concerning) the field of one kur, one pi [...] of Dannēa which Nergal-dānu held in tenancy, he will make good on (lit., satisfy) the bronze, the field, and the barley belonging to Gimillu.

99
WHM 1648

- 1) 4 GÍN KÜ.BABBAR NIG.GA dīs-tar u
- 2) 'na-na-a
- 3) ša 'šü-la-a A-šü ša
- 4) 'dAG-NUMUN-BA-šā
- 5) a-na 'dan-nu 'dU+GUR A-šü ša
- 6) 'ta-ri-bi

- 4) id-di-nu ina ITU.AB
- 5) KÜ.BABBAR ina SAG.DU-šü
- 6) i-na-šš-šā-am-ma a-na
- 7) E.AN.NA i-nam-din
- 8) LÜ mu-kin-nu 'E.AN.NA-ii-pi-šEŠ'
- 9) A-šü ša 'u-pa-qa 'ha-bil-ki-ni
- 10) A-šü ša 'šü-ma-a 'ina-SÜH-SUR
- 11) A-šü ša 'E.AN.NA-ii-pi-šEŠ u LÜ.[SID]
- 12) 'dU+GUR-NUMUN-DÜ A-šü ša 'dEN-ŠEŠ.MEŠ-SU
- 13) A LÜ.SIPA ANŠE.KUR.RA TIN.TIR.KI
- 14) ITU.APIN UD.15.KAM
- 15) MU.3.KAM 'dAG-NIG.DU-ŠEŠ
- 16) LUGAL TIN.TIR.KI

Translation

(Document concerning) four shekels of silver, property of Ištar and Nanā, which Šulā, son of Nabû-zēra-iqīša loaned (lit., gave) to Dannu-Nergal, son of Taribi. He will bring the silver in its full amount in the month of Tebetu and he will deliver (it) at Eanna. Witnesses (are) Eanna-lipi-šur, son of Upaqu, Ḥabilkini, son of Šumā, Ina-tēšī-ētir, son of Eanna-lipi-šur, and [the scribe], Nergal-zēra-ibni, son of Bēl-aḥḥē-erība, descendant of Re'ū šisi. Babylon, month of Arahsamnu, fifteenth day, third year of Nabû-kudurri-ušur, king of Babylon.

100
WHM 1678

- 1) 'xx' ANŠE. ša 'dAG-ŠEŠ.MEŠ-MU
- 2) A-šü ša 'dAG-ŠEŠ.MEŠ-GI
- 3) ša 'gi-mil-lu (erasure)
- 4) A-šü ša 'dAG-MU-MU ina ŠU^{II}
- 5) 'dAG-ŠEŠ.MEŠ-GI A-šü ša 'dAG-TIN-ii
- 6) na-din ki-i a-šar
- 7) šā-nam-ma pa-ni
- 8) 'dAG-ŠEŠ.MEŠ-GI
- 9) it-tal-ku ITU 5 GÍN KÜ.BABBAR
- 10) a-na 'dAG-ŠEŠ.MEŠ-GI
- 11) i-nam-din LÜ mu-kin-7
- 12) 'ta-ri-bi A-šü ša 'dEN-BA-šā
- 13) 'dAG-iq-bi A-šü ša 'dU+GUR-MU-DÜ
- 14) u LÜ.SID 'bu-na-nu A-šü ša
- 15) [...] 'MEŠ-MU UNUG.KI
- 16) [...] [UD]. '16'.KAM MU.42.KAM
- 17) 'dAG-NIG.DU-ŠEŠ

Translation

(Document concerning) [...], donkey, property of Nabû-aḥḥē-iddina, son of Nabû-aḥḥē-šullim, (and) which Gimillu, son of Nabû-šuma-iddina was given by Nabû-aḥḥē-šullim, son of Nabû-uballiṭ. If Nabû-aḥḥē-šullim, goes elsewhere, he (i.e., Gimillu) will deliver (lit., give) five shekels of silver monthly to Nabû-aḥḥē-šullim. Witnesses (are) Taribi, son of Bēl-iqīša, Nabû-iqbi, son of Nergal-šuma-ibni, and the scribe, Bunanu, son of [...]. Iddina. Uruk, [...] 'sixteenth day,' forty-second year of Nabû-kudurri-ušur.

101
WHM 1712

- 1) 8 GUR 'ZÜ.LUM.MA i-mit-ti ša A.SA
- 2) ša 'dINNIN.NA NIG.GA 'dGAŠAN ša
- 3) UNUG.KI
- 4) u 'na-na-a ša GIŠ.BAR ša 'MU-DU
- 5) A-šü ša 'EN-NUMUN A 'ba-si-la
- 6) ša muh-bi 'GIŠ.BAR' ša 'dGAŠAN ša
- 7) UNUG.KI
- 8) ina muh-bi 'dAG-DÜ-ŠEŠ A-šü ša
- 9) 'ap-la-a ina ITU.GAN ZÜ.LUM.MA
- 10) ina GIŠ ma-ši-bi ša 'dGAŠAN ša
- 11) UNUG.[KI]
- 12) ina 'dINNIN.NA i-nam-din
- 13) LÜ mu-kin-7 'dAG-ŠEŠ.MEŠ-'GI'
- 14) A-šü ša 'dU+GUR-ü-še-zib
- 15) 'dUTU-NUMUN-GIŠ A-šü ša
- 16) 'dUTU-MU-GIŠ
- 17) LÜ.SID 'dAG-num-DU-A A-šü ša
- 18) 'dINNIN-NA-tab-ni-šEŠ A
- 19) 'ŠU- dna-na-a
- 20) UNUG.KI ITU.KIN UD.7.KAM
- 21) MU.1.KAM 'dAG-I LUGAL TIN.TIR.KI

Translation

(Document concerning) eight kur 'of dates', rent of a field along the Innin watercourse, property of the Lady of Uruk and Nanā, which is the rent of Šuma-ukin, son of Bēl-zēru, descendent of Basija, from the 'rent' (payable) to the Lady of Uruk (and) charged against Nabû-bāni-aḥi, son of Aplā. In the month of Kislimu, he will deliver the dates in accordance with the

measure of the Lady of Uruk at the Innin watercourse. Witnesses (are) Nabû-ahhêšullim, son of Nergal-ušēzib, Šamaš-zēru-līšir, son of Šamaš-šumu-līšir, (and) the scribe, Anu-mukin-apli, son of Innin-tabni-ušur, descendant of Gimil-Nanā. Uruk, month of Ululu, seventh day, first year of Nabû-na'id, king of Babylon.

102
WHM 1633

- 1) 'x' [...] 'SILA' NINDA.ĜLA 5 BÂN 2 1/2 'SILA' [...]
- 2) 4 'UZU ba-āš-la UZU.ŪR 'x' [...]
- 3) 'x' E.UDU.NITÁ 1 SILA NINDA.ĜLA
- 4) '14' ku-us-si-ip-pi-e-tum 'x' [...]
- 5) [...] bu ū maš qu bi' x' [...]
- 6) [...] 'x' 3 (PI) 1.ĜIŠ gan-na-tum šā 'x' [...]
- 7) [...] ri in du 4 UZU.ŪR [...]
- 8) [...] UZU 'ba-āš-lum' šā ITU par-su [...]
- 9) 'x' 20.KAM 'ITU x' UZU.DIR.M [...]
- 10) [...] (erasure) ITU par-su [...]
- 11) šā IdAMAR.UD-EN-šū-nu LŪ.ŠA.TAM
- 12) a-na UD 'x' [...] ha-lu-ru KŪ.BABBAR
- 13) 'x' GIN' šā [...] 'bit-qa' KŪ.BABBAR šā UD.7.[KAM]
- 14) 'UD.20.KAM šā 4 UZU.ŪR 4 UZU ba-āš-[lu] [...]
- 15) a-na IdAN.NA-na-din-MU A-šū šā
- 16) IdAG-A-MU it-'te'-tir.M [...]
- 17) i-nam-din LŪ mu-kin-'nu' Idmu-še-zib-d [...]
- 18) IdZALAG-e-a [...] duTU IdAG-TIN [...]
- 19) A-šū šā IdAG-'SUR' A LŪ.ŠID.BĀR [...]
- 20) A-šū šā IdA-'a' A Idar-rab-'tum' u LŪ.ŠID
- 21) IdEN-DŪ A-šū šā Idlib-luḫ A LŪ 'x' [...]
- 22) UNUG.KI ITU.NE UD.21.KAM MU. [...]
- 23) IdAG-NIG.DU-ŠEŠ LUGAL E.KI 'x' [...]
- 24) šā ITU.NE NINDA.ĜLA ina IGI-šū
- 25) [...] 'x' na-din-MU
- 26) 'xxxxx'
- 27) 'xxx' [...] 'x' ITU
- 28) [...] ITU. 'x' [...]

Translation

(Document concerning) [...] 'qa' of bread and thirty-two and one-half 'qa'

[...] four (portions) of cooked (?) meat [...] the sheep shed (as well as) one qa of bread, 'fourteen' portions [...] three pi (?) of vegetable oil (?), of [...] four (portions of) meat [...] 'cooked' meat which were selected for the month [...] [...] were selected for the month [...] which Marduk-bēšunu, the administrator (of Eanna) for [...] one-tenth shekel of silver [...] shekels [...] one-eighth shekel of silver for the seventh day [...] the twentieth day [...] meat, four (portions of) cooked meat [...] he has paid to Eanna-nādin-šumi, the son of Nabû-apla-iddina [...] he will deliver. Witnesses (are) Mušēzib [...] Nūrea [...] Šamaš, Nabû-uballit(?) [...] son of Nabû-ētir, descendant of Sangū-parakki [...] son of Aplā, descendant of Arrabtu, and [the scribe], Bēl-ibni, son of Liblu, descendant of [...] Uruk, month of Abu, twenty-first day, [...] year of Nabû-kudurri-ušur, king of Babylon. [...] of the month of Abu the bread will be at the disposal of [...] nādin-šumi [...] of the month [...].

103
WHM 1516

- 1) 7 l.ME 1 SILA 1.ĜIŠ
- 2) Idna-na-a-KAM
- 3) A IdER-a IGI-ir
- 4) ITU.ZIZ UD.16.KAM
- 5) MU.3.KAM

Translation

Nanā-ēriš, son of Ardija, received seven qa (?) of oil and one qa of sesame oil. Month of Šabaṭu, sixteenth day, third year.

104
WHM 1721

- 1) '1/3' GIN 4-ut KŪ.BABBAR gi-ir-'u'
- 2) šā bi-mir-e-tū
- 3) '4' gan-gan-na-a-tū KŪ.BABBAR
- 4) 'xx' MEŠ ŠU^{II}
- 5) 'ri'-mut
- 6) u IdKI IdAMAR.UD-TIN
- 7) A-šū šā IdEN-ŠEŠ-MU

- 8) mah-ru'
- 9) ITU.AB UD.12.KAM
- 10) MU.16.KAM IdAG-A-PAP
- 11) LUGAL TIN.TIR.KI

Translation

(Document concerning) nineteen twenty-fourths of a shekel of silver [...] 'four' silver potstands [...] were received by Rīmūt and Itti-Marduk-balātu, the son of Bēl-aḫa-iddina. Month of Tebetu, twelfth day, sixteenth year of Nabû-apla-ušur, king of Babylon.

105
WHM 1597

- 1) 80 TU.KIL.MUŠEN
- 2) IdIB-GI A IdSEŠ.ME-šū
- 3) 'it-ti'-še 1.ME TU.KIL.MUŠEN
- 4) IGI-ir
- 5) [ITU].GUD UD.13.KAM
- 6) MU.13.KAM

Translation

Uraš-ušallim, son of Ahhēšu, has received eighty doves, 'along with' one hundred doves. [Month of] Ajaru, thirteenth day, thirteenth year.

106
WHM 1568

- 1) ul-tu UD.27.[KAM] 'šā ITU. x'
- 2) 4 MA.NA KŪ.BABBAR šā IdAG-ŠEŠ-KAM
- 3) A-šū šā IdUTU-'NIGIN'-ir ina IGI IdŠŪ-MU-PAP
- 4) A-šū šā Idna-di'-nu
- 5) LŪ mu-kin-nu IdNUMUN-ia A-[šū]
- 6) šā [...]
- 7) [...]
- 8) LŪ [...]
- 9) IdU+GUR-GI
- 10) u IdLŪ.ŠID IdAG-'SUR
- 11) A-šū šā IdEN- [...] MU
- 12) NIG.ŠID ina bi-ri-šū-nu 'xx' u
- 13) ITU.ŠE UD.27.KAM MU.4.KAM
- 14) IdAG-NIG.DU-ŠEŠ LUGAL 'TIN.TIR.KI'
- 15) šā la 4 'xxxx'
- 16) IdSU u Idxxxx'

Translation

From the 'twenty-seventh' day of 'the month of' [...] four minas of silver, the property of Nabû-aḫa-ēriš, son of Šamaš-'upahhīr', is at the disposal of Marduk-šuma-ušur, son of Nadin. Witnesses (are) Zērija, son of [...] Nergal-ušallim, and the scribe, 'Nabû-ētir, son of Bēl- [...] iddina. The account [has been settled (?)] between them. Month of Addaru, twenty-seventh day, fourth year of Nabû-kudurri-ušur, king of 'Babylon.' [...] Gimillu [...].

107
WHM 1615

- 1) 1 pag-gar AB.GAL
- 2) 2 pag-gar.ME šā GUD.NINDA
- 3) PAP 3 pag-gar.ME
- 4) IdEN-ŠEŠ-MU A Idsu-lu'-mu
- 5) IdTIN-su A Idnad-na-a
- 6) IGI-ir
- 7) ITU.ZIZ UD.22.KAM MU.10.KAM
- 8) IdAG-NIG.DU-PAP LUGAL E.KI

Translation

Balassu, son of Nadnā, received one carcass of a full-grown cow (and) two carcasses of calves, total of three carcasses, property (?) of Bēl-aḫa-iddina, son of Šullumu. Month of Šabaṭu, twenty-second day, tenth year of Nabû-kudurri-ušur, king of Babylon.

108
WHM 1690

- 1) 3 ĜIŠ ma-si-ḫu šā ŠE.BAR
- 2) ina ĜIŠ ma-si-ḫu šā a-na
- 3) ḫu-bu-ut-ta-ti na-šū-ū
- 4) IdGAR-MU A IdEN-ŠEŠ.MEŠ-MU
- 5) it-ta-si
- 6) ITU.DU₆ UD.27.KAM MU.13.KAM
- 7) IdAG-NIG.DU-ŠEŠ
- 8) LUGAL TIN.TIR.KI

Translation

Šakin-šumi, son of Bēl-aḫḫē-iddina, brought three measures of barley (which are from) the measures which were brought as a loan. Month of Tašritu, twenty-seventh day, thirteenth year of Nabû-kudurri-ušur, king of Babylon.

109

WHM 1718

- 1) 5 pag-ra MEŠ
- 2) šá UDU SÁ.DUG₄
- 3) I¹KU-^dAMAR.UD
- 4) I¹LÚ.SIPA¹SÁ.DUG₄
- 5) IGI-ir
- 6) ITU.AB UD.16.KAM MU.22.KAM
- 7) ^dAG-NIG.DU-ŠEŠ LUGAL TIN.TIR.KI

Translation

Tukulti-Marduk, the 'keeper' of the regular (animal) offerings, has received five carcasses of sheep (as) the regular offering. Month of Tebetu, 'sixteenth' day, twenty-second year of Nabû-kudurri-ušur, king of Babylon.

110

WHM 1722

- 1) 7 1/2 GÍN¹KÜ.BABBAR u NINDA.ḪIA šá ITU¹[...]
- 2) I¹LÚ.^dna-na-a A IdUTU.KAM
- 3) I¹LÚ.^dna-na-a A I¹TIN-su
- 4) I¹BA-šá-a A I¹xxx¹
- 5) IdAG-NUMUN-BA-šá A¹Id¹na-na-a¹[...]
- 6) I¹DU₁₀.GA-^dim.^dAG A Id¹xx¹[...]
- 7) GIŠ-ú
- 8) I¹6¹ MA.NA I¹S[G¹ḪIA [ina IGI]
- 9) I¹ri-mut LÚ.MUŠEN.DU [...]
- 10) ITU.SIG₄ UD.16.KAM MU.13.KAM
- 11) ^dAG-NIG.DU-ŠEŠ LUGAL TIN.TIR.KI¹

Translation

(Document concerning) seven and one-half 'shekels of silver' and bread for the 'month' of [...] (which) Amēl-Nanā, son of Šamš-ēriš, Amēl-Nanā, son of Balāssu, Iqīša, son of [...], Nabû-zēra-iqīša, son of Nana-[...] (and) Ṭab šar Nabû, son of [...]

received. 'Six' minas of 'wool' were [placed at the disposal of] Rimūt, the fowler. Month of Simanu, sixteenth day, thirteenth year of Nabû-kudurri-ušur, king of Babylon.

111

WHM 1700

- 1) 3 BÂN 'KAŠ¹ 'xxx¹
- 2) šá a-na ERIN.MEŠ
- 3) šá a-na muḫ-bi
- 4) ZÚ.LUM.MA šap-ra
- 5) SUM-na
- 6) IdDLKU₅-MU
- 7) IGI-ir
- 8) ITU.ZÍZ UD.13.KAM
- 9) MU.2.KAM ^dAG-IM.TUK¹
- 10) LUGAL TIN.TIR.KI

Translation

Madānu-iddina has received eighteen qa of 'beer' [...] which (are) for the workers and which are charged against the dates that were sent and delivered. Month of Šabaṭu, thirteenth day, second year of Nabû-na'id, king of Babylon.

112

WHM 1660

- 1) I¹4 ŠILA¹ a-ka¹[lu]
- 2) a-na I¹LÁ¹[...]
- 3) Id¹15¹ri-su-[ú-a]
- 4) ma-bi-ir
- 5) ITU.SIG₄ UD.4.KAM
- 6) MU.11.KAM ^dAG-I
- 7) LUGAL TIN.TIR.KI

Translation

'Ištar'-rišua has received 'four qa' of 'bread' for the [...]. Month of Simanu, fourth day, eleventh year of Nabû-na'id, king of Babylon.

113

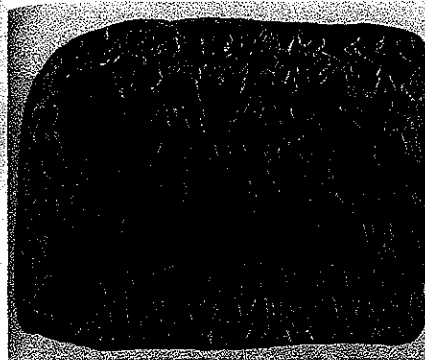
WHM 1686

- 1) 2 PI 3 ŠILA a-ka-lu

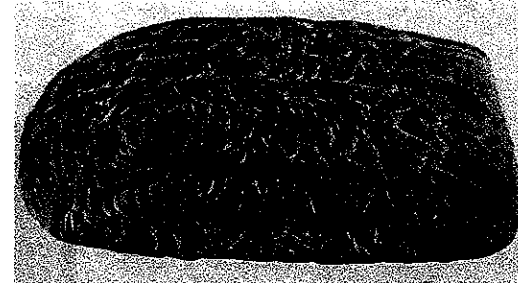
- 2) a-na LÚ ga-zi-zi¹ c¹
- 3) Id¹15¹ri-su-ú-a
- 4) ma-bi-ir
- 5) ITU.SIG₄ UD.3.KAM
- 6) MU.11.KAM ^dAG-IM.TUK¹
- 7) LUGAL TIN.TIR.KI

Translation

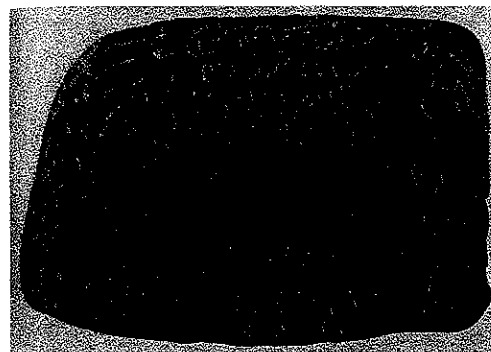
Ištar-rišua received two pi, three qa of bread for the shearer. Month of Simanu, third day, eleventh year of Nabû-na'id, king of Babylon.



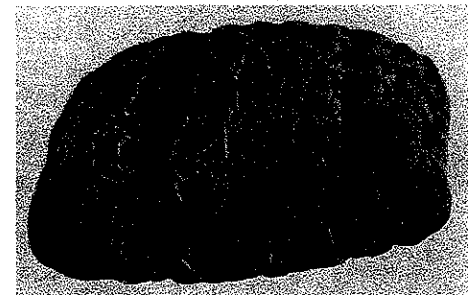
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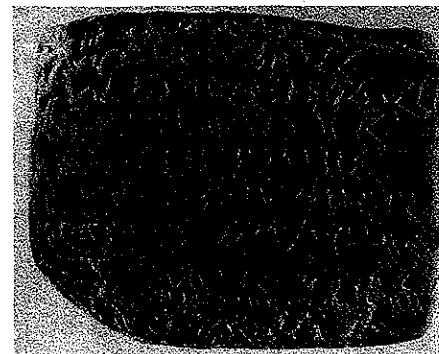
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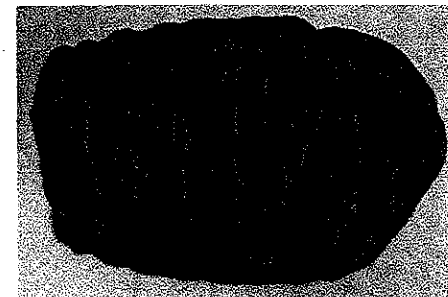
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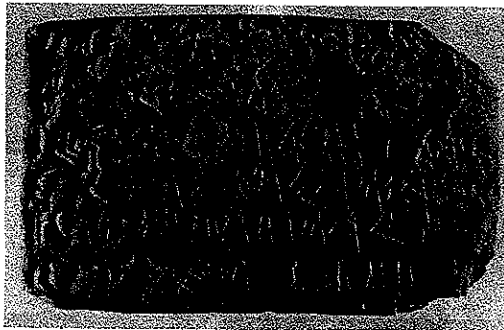
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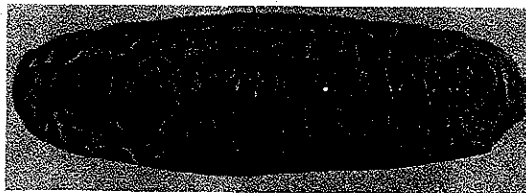
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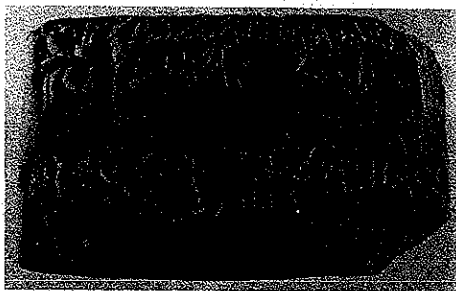
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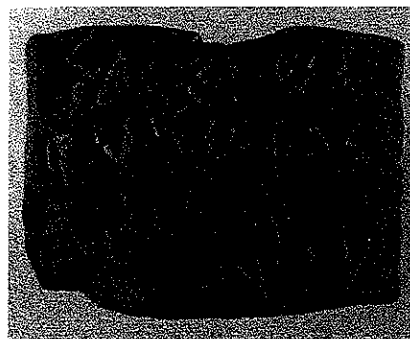
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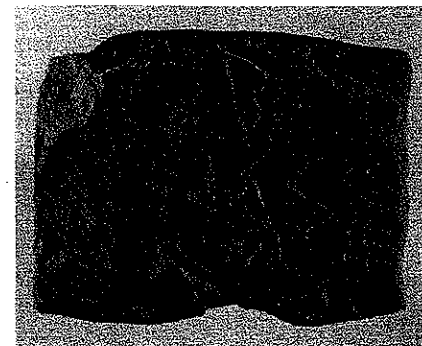
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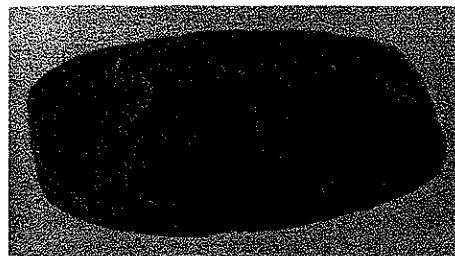
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3 obverse



3 reverse



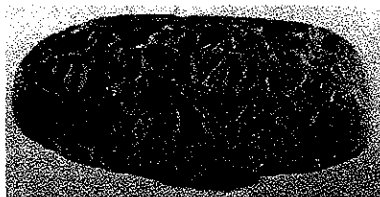
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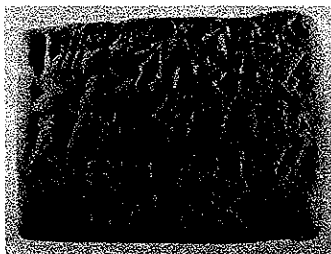
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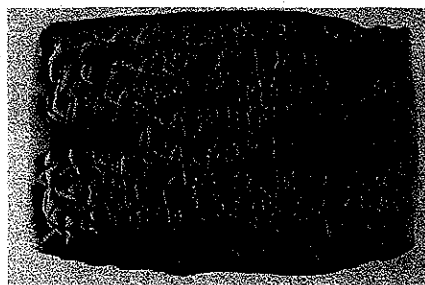
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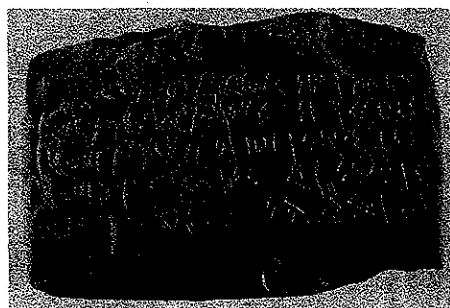
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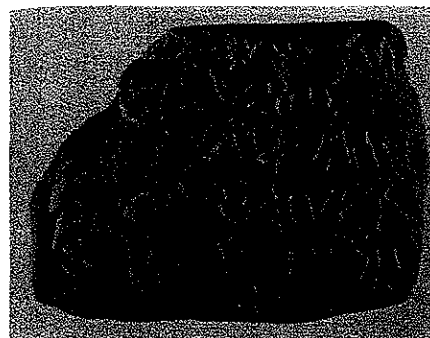
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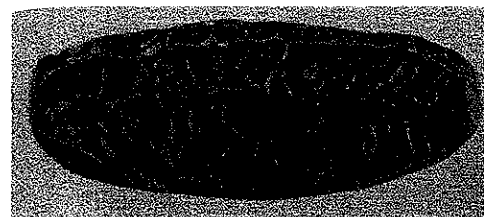
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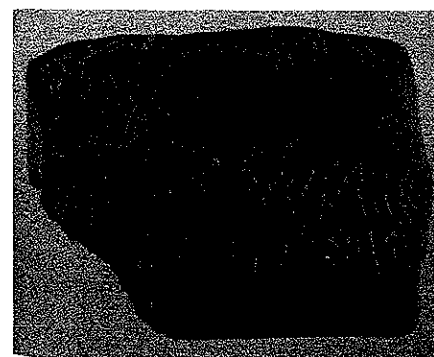
5 reverse



6 obverse



6 lower edge



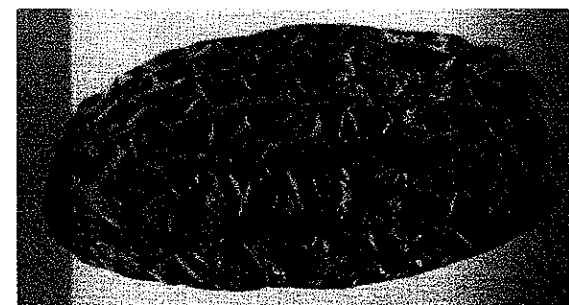
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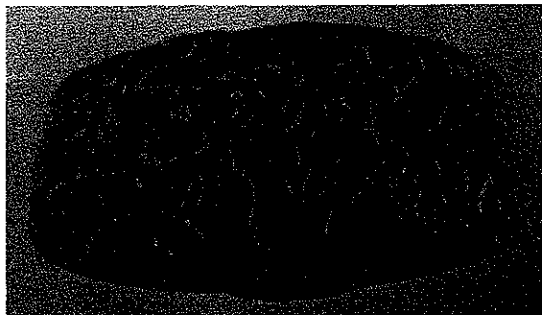
7 obverse



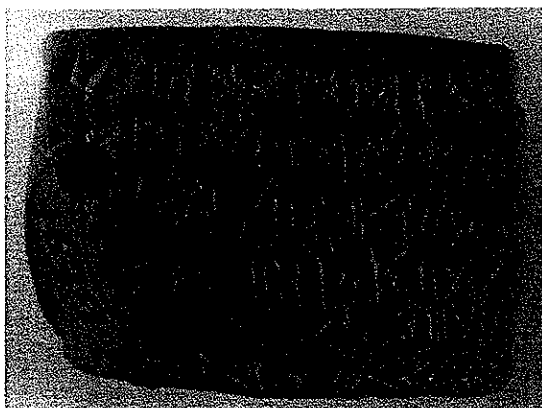
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7 lower edge



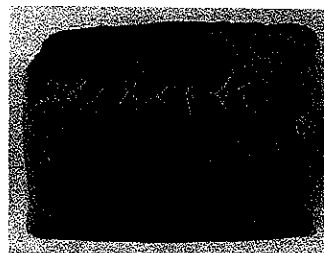
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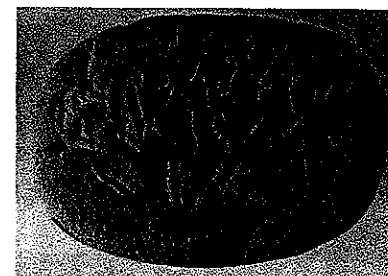
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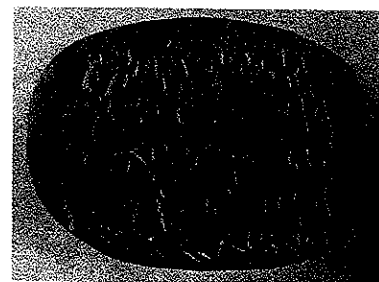
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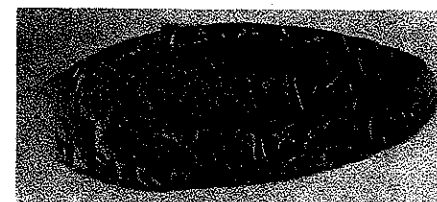
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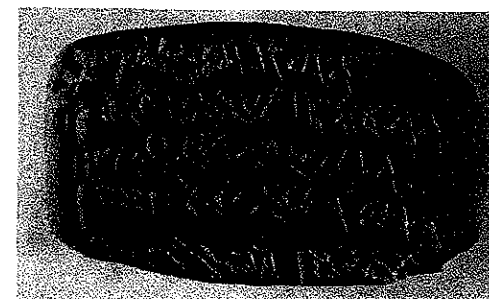
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9 obverse



9 lower edge



10 obverse

